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A CATHOLIC REVIEW OF THE WEEK

VOLUME LXXII

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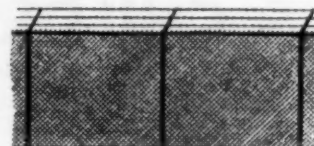
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COMMENT ON THE WEEK

Democrats Win. The sovereign people have spoken. They have spoken in one of the most critical periods in the history of this or of any other nation. They have spoken, indeed, at one of the turning-points in world history. Having broken with the historic two-term tradition in 1940, they have again shattered all precedent by electing Franklin Delano Roosevelt to a fourth term as President of the United States. With an important segment of the vote still uncounted as we go to press, it is certain that Mr. Roosevelt's majority in the electoral college will reach landslide proportions. With returns still trickling in and a large number of soldier ballots yet to be counted, he is certain of victory in thirty-six States, having a combined electoral vote of 432. Last-minute reports gave him Michigan's nineteen votes. Governor Dewey, however, had the satisfaction of making a better race than did Mr. Willkie in 1940. When all the approximately forty-eight million ballots are counted, it is probable that his popular vote will fall short of the President's by only three million or so. This is a very narrow margin. The President's victory had the effect of reversing the Republican trend of the 1942 Congressional and gubernatorial elections. With some races still in doubt, the Democrats retained their comfortable control of the Senate, achieved a clear majority in the House and gained several key governorships. The most important of these were Massachusetts, where Mayor Maurice J. Tobin of Boston won in a very close race; Missouri, where Phil Donnelly squeezed through with the President; and Ohio, where Cleveland's Mayor Frank J. Lausche ran considerably ahead of his ticket.

Forward Together. In conceding his defeat at 3:12 a.m., on November 8, Governor Dewey said:

I extend to President Roosevelt my hearty congratulations and my earnest hope that his next term will see speedy victory in the war, the establishment of lasting peace and the restoration of tranquillity among our peoples.

I am confident that all Americans will join me in a devout hope that in the years ahead Divine Providence will guide and protect the President of the United States.

This magnanimous sentiment we are happy to make our own. The road that stretches ahead of our people is hard and bloody. Upon the shoulders of Mr. Roosevelt rests a burden such as few men in all history have been asked to bear. He must lead the great coalition of the United Nations to victory. He must hold that coalition together in the hour of triumph. Together with the Congress, he must throw the entire resources of the nation into the stupendous task of rebuilding a shattered world and making a lasting peace. To accomplish this he needs, as Governor Dewey well said, the guidance of Divine Providence. He needs, too, the united support of the American people. This support we, for our part, solemnly pledge to him. We pledge it to him in the American way—firmly, generously, but not uncritically. When we can honestly praise, we shall gladly praise; when we cannot, we shall not remain silent. But whether we praise or blame, we shall pray always for the President of the United States. As he undertakes his enormous burden, we commend to him the noble sentiments of Lincoln's Second Inaugural:

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right,

let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations. In this hour of destiny, sentiments less sacred than these would betray the hopes of the world.

Money and Politics. Although reports are scattered and fragmentary, 1944 campaign contributions and expenditures seem certain to repeat the pattern of 1940. Four years ago the Republicans spent \$18 million on behalf of Wendell Willkie; the Democrats \$6 million to re-elect President Roosevelt. This year the figure for the Republicans will be somewhere between \$15 and \$20 million; for the Democrats about \$5 million. Clearly, then, the Hatch Act of 1940, which was designed to protect democracy by making it difficult for wealthy men or organizations to buy an election, has been something less than completely effective. This Act limited the annual expenditures of any political committee to \$3 million, but it set no restriction on the number of committees which the supporters of a candidate might establish. It also limited to \$5,000 the amount any person or organization might contribute to national political committees, but it set no limit on the amount that might be accepted by State and local committees. These weaknesses in the Act are so glaring that the country would be little worse off without it. If Congress is sincere about making politics less mercenary, it must plug the gaping loopholes in the Hatch Act and make it water-tight. Otherwise the law, to the extent that it seeks to limit campaign expenditures, might just as well be repealed.

THIS WEEK

| | |
|---|-------------|
| COMMENT ON THE WEEK..... | 121 |
| The Nation at War.....Col. Conrad H. Lanza | 123 |
| Washington Front.....Wilfrid Parsons | 123 |
| Underscorings.....Louis E. Sullivan | 123 |
| ARTICLES | |
| Communism and the CIO-PAC.....Benjamin L. Masse | 124 |
| The Poor Man's Peace Plan....Thomas J. Grady | 125 |
| Song of the Children.....Sister Dolorice | 127 |
| International Police Force.....Luigi Sturzo | 128 |
| Alexis Carrel.....John LaFarge | 129 |
| EDITORIALS | 130 |
| Wartime Election . . . Dumbarton Acorn . . . Long | |
| Days Ahead . . . Stalin's Party Line | |
| LITERATURE AND ARTS..... | 132 |
| On Catholic Publishing.....Harold C. Gardiner | |
| POETRY | 133 |
| Sonnet.....Thomas P. Hopkins | |
| Queen of Horizons.....Joseph Dever | |
| The Crown.....Geoffrey Johnson | |
| BOOKS | REVIEWED BY |
| Ronsard.....Charles A. Brady | 133 |
| Paul of Tarsus.....Edwin D. Sanders | 133 |
| Lee's Lieutenants: A Study in Command.....F. J. Gallagher | 134 |
| THEATRE.....FILMS.....PARADE | 138 |
| CORRESPONDENCE.....THE WORD | 139 |

The French Bishops. Since the liberation, openly—and doubtless in secret before the liberation—many French Catholics have asked a question which admits of no easy answer. Why, they query, has a minority of their Bishops not shown the same vigor and determination in the matter of resistance to the infamous German occupying forces as was shown by the majority of the French Hierarchy, such as the fearless, outspoken Archbishops and Bishops of Toulouse, Montauban, Limoges, Beauvais, Agen, Nice and elsewhere? Such hesitation is contrasted with the boldness of the Bishops of Poland, the Netherlands, and of many in Germany itself, who protested and acted magnificently. Discussing this matter in the London *Tablet* for October 21, Louis Marin, former French Minister of State, shows clearly that in the case of this minority there was no desire whatsoever of "collaborating with the enemy, although some of them had developed the over-pliant mind of the State official." The real blame, according to *Temps Présent* (quoted by *Religious News Service*), is to be found in the anomalous position the Church was placed in by the Vichy Government. The clergy in other countries were "face to face with the occupying power." There was no talk in the Netherlands or Poland of defeat or of "expiation" for national sins. "In France, however, the Vichy Government came between. All the trouble arises because of this ambiguous position." Paul Claudel wrote recently that one of the most intolerable things in the Vichy regime was its soulless name: *Etat Français*, the French State. It was another instance—history is full of them—where the Church's greatest trials can come from those who claim to be its devout protectors.

Conscription Issues. An issue means a debatable point—a point on which there is room for opinions for and against. To have a profitable debate, the issues must be clear-cut. Yet debaters upholding the weak side of a question often try to win by confusing the issues. Thus in the debate on compulsory peacetime military training, proponents of the measure seem to be doing their best to make the people believe that the issue is our future national security. That is not an issue at all. It is not debatable, for every genuine American is for national security. There are only two real issues at stake. The first is whether compulsory peacetime military training is the necessary and the best way to guarantee our future national security. The second issue is whether or not *now*, while the war is still on, is the right time for debating and deciding the first issue. Both of these issues are highly debatable; they are clear-cut. In order to consult the best interests of the country it will not do to let anyone confuse these issues. Nor will it do to be deceived into believing that compulsory peacetime military training is not a *debatable* issue.

Brooklyn's Solution. President Harry D. Gideonse of Brooklyn College observed recently that in one matter a little bit of action is worth many promises: that of showing that when we speak of improving the lot of the Negro we mean what we say. President Gideonse's words are repeated by the Brooklyn *Eagle* in its issue of November 5, and applied to the Institute of Interracial Justice, recently formed by the Rev. Raymond A. Campion, pastor of St. Peter Claver's Church in that city, with the cooperation of the Most Rev. Thomas E. Molloy, Bishop of Brooklyn. Remarked Father Campion, at the opening of the Institute:

I can truthfully and objectively say to the Negroes of Brooklyn that there are thousands of white Catholics who are deeply concerned with your welfare and who stand with you to secure your rights.

The aim of the Institute is to study and solve the racial problems of the local community. Under the leadership of a man like Father Campion and with the cooperation of his well selected staff of workers, the Institute will, in the *Eagle's* words, "fairly and squarely" accomplish its task.

Chimerical Chicanery. In the August 19, 1944, issue of *The Nation*, Gaetano Salvemini, prominent anti-clerical, published an article entitled: "Friends, Romans, Monarchists." In this article he accused the Vatican of being in league with the nobility and big business in Italy to prevent the overthrow of the monarchy and the setting-up of a democratic regime. To prove his point he quoted a statement which, his article says, appeared in the New York *Times* for May 11, 1944. The statement declared that Pope Pius XII had elaborated a plan for the reconstruction of Italy in a special message to Archbishop Spellman of New York. According to this plan, says Salvemini, the Allied Military Forces would hold the civil administration in Italy for ten years and at the end of that period hand it back to "the people loyal to the House of Savoy and big business." In its issue of September 20, *Osservatore Romano*, semi-official organ of the Vatican, denied this statement. Thereupon Salvemini wrote to *Osservatore* stating that the date of the New York *Times* report to which he referred is May 19, 1943, and that the date given in his article, May 11, 1944, is a typographical error. Salvemini then asks whether the *Osservatore's* denial of his allegation is a mere subterfuge, based on the confusion of dates, or whether *Osservatore* wishes to deny that such a Vatican project of reconstruction ever existed. In its issue of November 3, *Osservatore* replies in a way which should put to rest Salvemini's fears that he is being made the victim of ecclesiastical trickery: "A project of the Holy See for the reconstruction of Italy did not exist in 1943, 1944 or ever."

Stalin Scores. Occasionally even Mr. Stalin, the ruthless dictator of Soviet Russia, can be right; right, that is to say, the way a debater is right who catches his opponent in double-talk. He was right the other day when he said that the American press had little reason to criticize his boycott of the International Civil Aviation Conference at Chicago. The Soviet, he explained, refused to attend the Conference at Chicago because three countries unfriendly to it had also been invited. The Americans ought to understand that. Have they not banned Argentina from the Conference simply because they do not like the present government of that country? "What's sauce for the goose is sauce for the gander," say the Russians. And so, alas, say we.

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THE NATION AT WAR

VERY HEAVY FIGHTING has occurred at the ends of the long western German front. The Allies have been engaged in two main efforts—one around Antwerp, and the other at the south section of the Vosges Mountains.

Until now the Germans have been so close to Antwerp that that great port could not be used. Nearly everything the Allies need has to be brought over by sea. At present ships unload in Normandy, hundreds of miles away. Antwerp is nearer, and is also the best of all the ports within the Allied lines. The Allies arrived at Antwerp on September 4. It was not defended, and there was no fight. The Germans withdrew to just outside. They also held both sides of the Schelde River below the city, thereby preventing ships from access to the city.

The Allied offensive has been in two parts. Each has been on a front of about 50 miles. West of Antwerp it was a land attack against the enemy on the south side of the Schelde; and a combined land and sea attack against the enemy-held islands on the north side. The last Germans on the south side of the river were overcome on November 3. At date of writing the Germans on the north side are all but driven out. This job has taken two months of very hard and bloody fighting. The attack east of Antwerp has been to drive the Germans out of artillery range. This also has been about completed by forcing the enemy back to the far side of the Maas River. About one month has been required for this advance of 20 to 30 miles. The attacks about Antwerp were by the 1st Canadian and 2nd British Armies.

At the south end of the Vosges another great attack has been under way by the 7th American and 1st French Armies. Its objective has been to drive the enemy back into Germany. This fighting has been going on in rough mountains covered with dense forests. It is hard country to campaign in. Notwithstanding this, the Allies have made steady, if slow, progress. They have not yet reached the main mountain range except at the very southern tip.

On the remainder of the front, including Aachen, both sides shoot at each other day and night. There have been no great attacks. This is trying for the troops, for there is constant danger with little visible result.

COL. CONRAD H. LANZA

WASHINGTON FRONT

ELECTION RESULTS brought us another confirmation of a political truism which I have often heard repeated here in Washington by political veterans: namely, that the working classes have more votes than the professional classes and the well-to-do. It is a truism which the latter group never seems to learn, but it is pretty clear that Governor Dewey had it well in mind, and that this explains the nature of his campaign, which so deeply pained many of his more die-hard supporters.

It is interesting to speculate about the effect that this new realization is sure to have on the Republican party. There are probably millions in this party who are now reflecting that Wendell Willkie knew what he was talking about when he tried to lead his party into the ways of social reform and internationalism. It would now seem certain that the whole policy of the Republicans will be revised and refounded, and that this will push the Democrats still farther "to the left."

On the other hand, another "truism" took a beating—that the Democrats can never win unless they manage to combine on their side the votes of the city workers and of the farmers. The results of 1940 already foreshadowed the downfall of this theory, and 1944 has only confirmed the verdict then given. Political scientists are looking for the cause of this in the decrease of farm ownership, the proportionate rise of non-owning farm labor, and the drift to the cities caused largely by mass-production methods on the farms, which now need fewer workers. In other words, the vote of the old-time conservative farmer has less and less importance in this country now.

It seems to me that the success of President Roosevelt can be explained by the fact that he is fully aware of these two political facts.

Finally, one may speculate on the effect which the resounding success of CIO-PAC may have on the President and the Democrats. Will it now attempt to dictate? It seems to me we have an answer to this in not-so-old history. Mr. John L. Lewis believed his enemies who said he had "bought" the Administration by his famous \$500,000 gift. When he tried to dictate, he quickly found himself on the outside looking in, and is still there.

WILFRID PARSONS

UNDERSCORINGS

"YOU HAVE NOT FOUND a single traitor in Poland. You are mistaken if you think the Cardinal Primate would be the first." With this reply His Eminence August Cardinal Hlond, Primate of Poland, rejected a Nazi proposal that he return to Warsaw to head a "National Polish Church." He also resisted German pressure to issue for propaganda purposes a public denunciation of the Soviets.

► The Sword of the Spirit movement, founded in England by the late Cardinal Hinsley to fight totalitarian ideas undermining Christianity, has announced its intention of increasing its activities after the war. Its aim, says its secretary, A. C. Beales, is "to build up an informed and articulate public opinion on the issues at stake in the war and in the peace settlement afterwards."

► Motion-picture rights to a prize-winning novel by the Rev. Edward F. Murphy, S.S.J., of New Orleans, have been purchased by David O. Selznick, *Religious News Service* reports. The novel, entitled *The Scarlet Lily*, deals with the life of Mary Magdalen. Father Murphy is pastor of the

Blessed Sacrament Mission and Dean of Philosophy and Religion at Xavier University, New Orleans, La.

► "In the view of religious-minded people who are also practical-minded, the solution of the great postwar world problems will demand a happy combination of idealism and realism." With this thought the Rt. Rev. Msgr. Patrick J. McCormick, Rector of Catholic University, summed up his views of "The Ethical Aspect of Postwar Problems" in his address on the "Church of the Air" program sponsored by the Columbia Broadcasting System.

► Speaking before the Association of Catholic Trade Unionists, Archbishop Mooney of Detroit pointed out that the Association is in no sense political, but seeks to apply Christian principles to the problems of working men in their unions. The Archbishop characterized the members of the Association as "a group of salesmen for the Christian principles set forth in the social encyclicals of the Popes" and commended them for the "positive and constructive" nature of their program.

LOUIS E. SULLIVAN

COMMUNISM AND THE CIO-PAC

BENJAMIN L. MASSE

ON OCTOBER 27, this Review, together with the *Liguorian* and the *Commonweal*, was dragged headlong into the election campaign. The occasion was a news story which appeared in the New York Times under the headline: "Three Catholic Papers Deny PAC Is Red." The local uproar which followed shattered the routine equanimity of the AMERICA editorial office and gave our business headquarters a headache which lasted for days.

But worse was still to come. One week later, on the evening of November 2, both Robert Hannegan, Chairman of the Democratic National Committee, and Secretary of the Interior Ickes used the Times story in nationwide broadcasts to counter the Communist issue which Governor Dewey had stressed the night before in Boston. The response was immediate and nationwide. We resigned ourselves to a hectic life until November 7. There was nothing else to do.

Now that the country has returned to normal and minds are free again from political passion, I should like to re-open the question of Communism in the PAC and CIO. This seems all the more necessary because the April 8, 1944, issue of AMERICA, which contained the sentence quoted by the New York Times and Messrs. Hannegan and Ickes, has been completely sold out. This article, then, will be an answer to inquirers who have written or called to learn whether AMERICA had been correctly quoted.

Last March the Dies Committee issued a 215-page report on the CIO Political Action Committee. The Report accused PAC of being a "subversive Communist campaign to subvert the Congress of the United States to its totalitarian program." To substantiate this charge, it alleged that the "political views and philosophy of the Communist Party and of the CIO Political Action Committee coincide in every detail"; that eighteen members of the forty-nine-member CIO Executive Board slavishly toe the Communist Party "line" and twenty-one CIO unions have "strongly entrenched" Communist leadership; that John L. Lewis' statement asserting that President Philip Murray of the CIO "has got to play ball with the Communists now, or die" was true; that Sidney Hillman, PAC Chairman, "has entered a coalition with Communists." The Report, finally, condemned what it called "tyrannical taxation" of rank-and-file unionists for political purposes "without representation."

In view of the serious nature of this indictment and of its possible effect on an economic group numbering more than five million American citizens, I felt bound in justice to mention some of the facts which the Dies Committee had omitted and which seemed to me to be necessary for an impartial judgment. Accordingly I submitted to the Editor of AMERICA a short article dealing: 1) with the history and purpose of PAC; and 2) with the charge of Communism. The sentence which was quoted by the New York Times, and which became inadvertently a part of the history of the 1944 campaign, occurred in that article. It was correctly quoted, and reads as follows: "The charge, however, that Communists dominate the CIO and the Political Action Committee is false."

With regard to the history of PAC, I noted that the Committee had been established on July 7, 1943, at a special meeting of the CIO Executive Board at Washington. At that time, President Philip Murray named Sidney Hillman,

Chairman; Van A. Bittner, Vice-Chairman; and R. J. Thomas, Secretary. Sherman Dalrymple and Albert Fitzgerald were appointed members of the Committee, and David J. McDonald was designated alternate to Mr. Bittner.

The new committee was born of labor's recognition that "the gains which it wins through economic action can be protected, implemented and extended only if it develops a progressive program of legislation and secures its enactment through effective participation in the political life of the nation." It is worthwhile to record that the Dies Committee Report conceded the right of "organized labor to engage in political campaigns."

At the Sixth Constitutional Convention held at Philadelphia the following November, the approximately 600 delegates present unanimously ratified this action of the Executive Board. They voted down a proposal to establish a third party and decided to follow labor's traditional policy of rewarding its friends and punishing its enemies. But the delegates did not wish this policy to be narrowly interpreted. They wanted PAC to try "to stimulate and rally broad non-labor groups and help give effective political voice to millions of farmers, consumers and other progressives in every walk of life."

It was decided, also, that the national activities of PAC would be financed by the international unions affiliated with the CIO; the local activities by local unions. After describing the several ways in which this money was raised, I wrote: "The financing of the Political Action Committee, like its establishment, has been carried out according to the principles of representative democracy as enshrined in the Constitutions of CIO affiliates." Remember, this was before the primaries, before the national conventions, before the establishment of the National Citizens Political Action Committee. To conform with the Smith-Connally Act, the Hatch Act and other legislation, no contributions from union treasuries have been made to NC-PAC. After the primaries, PAC funds were frozen.

In dealing with the Communist issue, I gave it as my opinion that the Dies Committee had correctly stated the number of CIO unions dominated by Communists and the number of party-line followers on the CIO Executive Board. Then I stated flatly that despite these facts the charge "that Communists dominate the CIO and the Political Action Committee is false." These were my reasons:

FACTS UNDERLYING STATEMENT

1. The very figures used by the Dies Committee show a clear majority of non-Communists on the CIO Executive Board. Those familiar with Executive Board meetings know that Phil Murray, in his clashes with the Communists, has always emerged an easy winner. The CIO, for instance, never came out for the "Second Front," which it surely would have done if the Communists controlled its policies.

The statement that twenty-one CIO unions are dominated by Communists is true but gives a misleading picture. Voting in National conventions, and on the Executive Board, is based on per-capita tax. All these Communist-dominated affiliates together possess only a small fraction of the voting strength of the United Automobile Workers, the United Steelworkers and the Amalgamated Clothing Workers—three huge unions not dominated by the Communists.

2. On the six-man board which directs the activities of PAC, there is not a single Communist. Five of these men, namely, Hillman, Thomas, Dalrymple, McDonald and Van Bittner, are known in CIO circles as right-wing supporters of Phil Murray.

3. To label a group Communist because its position on

some question happens to coincide with the stand of the Communist Party is an illogical and confusing procedure. All literate adults must know by this time that the Communist Party "line" is consistent only in its bewildering inconsistency. Before Hitler attacked Russia in June, 1941, the "line" was more isolationist than "America First," and some of our readers may remember the fulsome praise of John L. Lewis which appeared in the *Daily Worker* at that time. For Sidney Hillman, no epithets were too insulting.

4. Since Sidney Hillman's alliance with the Leftists in the American Labor Party was a complicated story, I did not attempt to explain it. I did point out, however, that it was not "a pattern for the Political Action Committee's program outside New York State."

With that statement the article ended.

PRESENT CONCLUSIONS

The reader may wish to ask whether I have changed my mind since April 8, either because the circumstances have changed, or because I now see that I was wrong. The answer to both questions is No. I did not believe that PAC and the CIO were dominated by the Communist Party then, and I do not believe they are so dominated now.

With respect to PAC, it is clearer now than it was in April that the Communists are not running the show. In May, PAC adopted a 4,000-word program which, except for one or two recommendations, could be wholeheartedly accepted by anyone who believes in the Papal social program. No Communist can sincerely follow that program and continue to be a Marxist. No Marxist could possibly have written it. Like the AFL postwar program, it represents the best progressive thinking in the country today. It was, incidentally, presented to the platform committees of both the Republican and Democratic Parties.

Furthermore, most of the PAC regional directors turned out to be good appointments. In only two or three sections of the country was Communist influence in the ascendant. At National Headquarters in New York City it was as hard to find a Communist as it was to find a Deweyite. Mr. Hillman, I am reliably informed, gave strict orders that no Communists were to be put on the payroll, and the orders were obeyed.

Then, too, Phil Murray publicly gave the lie to the charge that PAC was a Communist brain-child. He said that the idea had originated with himself.

There is even good ground for believing that if there has been any dominating in the American Labor Party, it has been done by Mr. Hillman and not by the Communists. It should be better known than it is that many CIO leaders bitterly opposed Mr. Hillman's policy of identifying PAC in New York with the American Labor Party and, had the plan been known earlier, might have succeeded in stopping it. This opposition was based on principle, and was shared by David Dubinsky and other right-wing ALP leaders, who do not believe that it is possible to cooperate with the acrobats in Red tights. It still remains a mystery, even to those who know all the facts, why Mr. Hillman decided to work with the Left Wingers. It is the writer's guess that the President of the right-wing Amalgamated Clothing Workers, which is not affiliated with the Communist-dominated New York City CIO Industrial Council, would be willing to admit, privately, that he made a very, very bad mistake. However, it must be noted that the deal was made with the ALP's Left Wing, not with Earl Browder, whom Mr. Hillman has never even met.

As for the CIO itself, I still affirm that it is not dominated by the Communists. The Communists neither con-

trol the national office nor make national policy. This does not mean that their influence is negligible and can be disregarded. They are a menace to the CIO and to all organized labor, as the election campaign amply demonstrated, and no one who wishes the CIO well can ever be free from fear until Communists have been driven from the leadership of the unions they now control, and from other responsible offices.

National CIO leaders bitterly resent charges that their great organization is Communist and that they are prisoners of Stalin's American stooges. Knowing these men, I can well understand their indignation. On the other hand, they do not realize, perhaps, how difficult it is for outsiders to understand some things about the CIO. I refer, for example, to the endorsement of Congressman Vito Marcantonio, whose pre-June, 1941, voting record was strictly Party "line"; to the editorial direction of the *CIO News*; to the employment of a "Party-liner" like Lee Pressman as CIO counsel. It is facts like these which give some semblance to the charge that the CIO is Communist-dominated.

Admittedly the situation is difficult. Admittedly many of the CIO's vociferous critics do not realize that it is one thing to condemn Communists and another thing to get rid of them by democratic, constitutional means. Nevertheless, right-wing CIO leaders might well ask themselves whether they are using every legitimate means to oust Communists from positions of leadership and responsibility.

It is very necessary that we form a definitive opinion of the CIO, and that this opinion be based on facts. The welfare of five million American workingmen must not be jeopardized, as it was during the election campaign, for want of honest, objective discussion. If any of my readers, therefore, cares to add anything to this estimate, by way of confirmation or denial, the correspondence columns of *AMERICA* are fully open to him.

THE POOR MAN'S PEACE PLAN

THOMAS J. GRADY

LET ME NOT seem to say that David should not have had a stone, that Chrysostom should not have had a pulpit, or that Aquinas should not have had a pen. I mean only to say that they went forth in the name of the Lord.

PEACE—THE FRUIT OF JUSTICE

Peace is not easily enjoyed by a man, by a nation, by the world. It comes after a period of patience characterized by prudent renunciation. In striving for peace one must first do what is most terrible for one who strives: he must wait. He must not, however, wait passively. He must struggle and suffer—struggle, not blindly, but deliberately, according to definite principles and towards a definite end. The sinner in the Hands of Grace and under a wise director struggles against old habits and old desires until at length he is granted victory over them. The victory is not peace; but the victory changes the sinner into a just man; and the fruit of justice is peace.

The world today is waiting, ardently anticipating—but what? Not always peace! With anguished expectancy the world is waiting for Johnny to come home, for vindication, for steaks, tires, gas or simply to be left alone. These things are not peace. The world is struggling, making terrible renunciations in life and happiness and comfort. But not

all of its suffering is in the Hands of Grace and under the care of a wise director. By violence alone the world cannot achieve peace. According to its very nature, violence is a negative force, expending itself in destruction. At best, it can liberate positive forces. Allied victory around the world can liberate such positive forces.

The leaders of the allied nations are, of course, conscious that victory in arms is not peace. But if we recall the Treaty of Versailles and its makers, if we recall the way expediency has sometimes swayed the victorious leaders of this war, we may prudently question whether they understand what peace is—the fruit of justice. They may not want strict justice; they may not wish to go out of their way to help an enemy or a small nation. If so, they will have no lasting peace. These leaders, and those for whom they stand, need two things—true direction and grace. True direction they can receive from the Vatican. And may there be many to interpret and propagate that direction! But most of all, these leaders need grace, because without grace they may refuse the direction. And the point I wish to make is this: a powerful instrument for winning grace, a powerful instrument for controlling the minds of our leaders, is within the use of every American, even the meanest. That instrument is prayer, especially prayer to the Blessed Virgin.

PRAYER—THE PATH TO PEACE

In the sense that it is realistic and not foolish, prayer is not the instrument of a child. In another sense, however, it is. Pius XII has recommended it especially to children; and it is the instrument of the humble of heart. The scholar or organizer may become very busy in the cause of peace; he may think that he is helping to achieve peace, forgetting that peace is not achieved: "My peace I give unto you." Others are mute in their grief and anxiety or are unconsciously selfish in praying only for the solution of their own personal problems. They feel so small in the face of international tragedy and chaos or in the face of learned remedies that they imagine that there is nothing which they can do to help. Whereas they can contribute one really essential effort to the cause for peace—their prayers.

Surely they are alone; they are unimportant; they are in cold reality "lowly." But it is an old story that God "hath scattered the proud in the conceit of their heart . . . and hath exalted the lowly. He hath filled the hungry with good things: and the rich he has sent empty away." Faith is a reality which invests lowliness with special power, with full power to accept the precept of Paul: "I urge therefore, first of all, that supplication, prayers, intercession and thanksgivings be made for all men; for kings and for all in high positions, that we may lead a quiet and peaceful life in all piety and worthy behavior."

THE POPES SHOW THE WAY

During the first World War Pope Benedict XV raised a lonely voice to instruct the world. To his instruction he added again and again the plea for prayers to the Immaculate Virgin Mary. On December 24, 1915, he added to the Litany of Loreto the title of "Queen of Peace." And he gave his reasons:

With the intention of guiding Christian thought and Christian faith to the prevailing ministry of the Mother of God, We permit that to the Litany of Loreto be added the invocation: "Queen of Peace." Will Mary, who is Queen not of wars and slaughter, but of the kingdom of peace, disappoint the prayers and trust of faithful children? . . . Faith and history alike point us to the one succor, to the omnipotence of prayer, to the Mediatrix, to Mary.

He referred to prayer and penance as "the only refuge for Our own heart and for every human heart . . . the one effective means for obtaining from God the peace for which we sigh."

Since the beginning of the present war, Pope Pius XII has been a champion of rights, a father to the homeless and afflicted, an agent of mercy. He has left nothing undone which might lessen the horrors of war or wrap up its wounds. But in the very beginning he begged for the use of more than human means. In the same document in which he gave the broad outline of his plan for peace (*In Questo Giorno Di Santa*), he emphasized the fact that the "inner principle" of peace is supernatural:

Of this justice, which alone can create and preserve peace, We and with Us all who hear Our voice, know where to find the supreme model, the inner principle, and the sure promise . . . Let us go over to Bethlehem. There we shall find lying in the cradle Him Who is born "the Sun of Justice, Christ our God," and at His side the Virgin Mother who is the "Mirror of Justice" and the "Queen of Peace" with the holy Protector, Saint Joseph, "the just man."

For the attainment of the supernatural gift of world peace he wanted to use all possible purely natural means, but he did not want to stop with them:

If . . . We have left nothing undone that human power could do and human counsels could suggest to avert this accumulation of evils, We nonetheless place all Our hope in Him Who alone is all-powerful. . . . We desire, therefore, that all should interweave their prayers with Ours, that the Merciful God by His powerful command may hasten the end of the calamitous storm. And since, as Saint Bernard says, "It is the Will of God that we should obtain all through Mary" all should have recourse to her (*Superiore Anno*).

He advised a group of newly-weds that

. . . in this tragic springtime . . . if human efforts seem at present to fail in bringing back a just, loyal and enduring peace, it is always possible for men to implore God's intercession. Between God and men, the Lord has placed as Mediatrix our most sweet Mother Mary. In October of 1942 he personally consecrated the whole world to the Immaculate Virgin. He begged her to "procure for us those graces which prepare, establish and assure the peace." He was "confident that we shall receive mercy . . . not through our own inadequate merits, but solely through the great goodness of the Maternal Heart."

Unlike the world, he does not trust in power; rather he trusts in innocence: He says, in *Quamvis Plane*:

If, calling to mind our sinfulness, we feel ourselves to be unworthy of her Maternal affection, let us lead our children in ever increasing numbers to her sacred shrines . . . those little ones with innocent souls and lips unstained, who in their limpid eyes seem to mirror and reflect something of the splendor of heaven. Here is a crusading call to parents and to teachers. "How could she fail to hear them [our prayers] if with the prayers of the angels in Heaven there should be intertwined those of children whom one may call angels of this earth?" (*Quandoquidem in Gubernanda*.)

The world is in great need; and you can help: the mother at home should work, the man in the office should fill out his forms, the scholar should study, the soldier should fire his gun; but all alike should pray. The Queen of the World and the Queen of Peace is kind and gracious. Queen of Cana, Queen of Easter Morning, Queen of Lepanto, she can help the world, if only we ask. You are poor?—one of unimplemented needs? Then, to you most of all will she stoop. You, above all, should pray.

SONG OF THE CHILDREN

SISTER DOLORICE

JUVENILE DELINQUENCY is a headline chapter in today's journalism. It takes the front page with Russian triumphs, Japanese atrocities and Allied achievements. Alarming figures are quoted, probable causes are investigated, temporary solutions are offered, but the core of the question is rarely mentioned. "Juvenile delinquency" implies that there is a juvenile, a child, a manifestation of God through the fruitfulness of the love of two beings.

SHIFTING THE RESPONSIBILITY

The investigators of today's delinquency produce appalling tabulations showing that the evil has advanced 120 per cent over ten years ago. There follow moving pleas for increasing group activities; enthusiasm is aroused for club movements which the harbingers of redemption claim will preserve morality in the child and retain the equilibrium of democracy. Rarely is the home mentioned as the core of the solution. If the young adolescent is to be taken off the street and preserved from passing relationships with chance acquaintances, the problem is to be solved by organizing dances where three or four hundred junior high students mill around from eight to eleven under the half-closed eyes of three or four exhausted teachers. If the middle-grade destructive trouble-maker is to have an outlet for his energies, he is to be lured to a boys' club where he will supposedly spend each evening peacefully experimenting with wood-carving and modeling. If the pre-school toddler is to be kept from upsetting the whole family with his tantrums, he is taken to nursery school where he will be socialized.

Never is the home considered as the only agency which will really make social beings of selfish, troublesome, demanding young barbarians. This total ignoring of the family will cause the child to lose faith, for he will soon realize that the family is relinquishing its functions. The most uncultivated mother, provided with a little common sense and blessed with love for her child, can do more than all the agencies in the world. The most time-pressed father, aware of the gift of his paternity and challenged by the potentiality within his child, can show him new worlds to conquer.

Now why has the home relinquished its rights? Two reasons may be cited. Parents leave their children uncared for either to advance financially or socially. Yet statistics will show that no economic improvement can balance the cost of one neglected boy. Nor can any social advancement erase the heartache of one lonely girl.

If a father actually knew his little one, nothing could drag him from home unnecessarily. But how many parents ever read beyond the cover of a child? They see bodies, they watch them grow. They feel they are failing if they do not supply adequately all the material demands of the child. But the spirit—that intangible essence that makes each child an eternally unique expression of Divine Love—remains buried, unknown and unrealized.

Three-year-old Jimmy's mother would never have left him all day in a small furnished room, dependent upon the ministrations of a sixth-grade girl, more interested in movie magazines and cokes than in Jimmy's lunch. Many days he waited the entire school session for Dolores, who had decided to go to the corner drug-store for lunch. After school hours Jimmy would be released to play in a nearby park or to be taken to a movie. Someone asked Jimmy where his

mother was. With complete insouciance he said: "Oh, she's in a rut." Words of wisdom from a little one—she was in a rut, turning screws in bolts. Her heart would have been pierced if she could have heard Jimmy's statement to Dolores' mother when she wanted him to take a picture-book for his mother to read to him. "My mummy doesn't read, she only washes me sometimes and puts me to bed." What else could she do when she came home tired from an eight-hour standing job? When her work was discussed she said quite proudly: "Oh, no, I really don't have to work, but I wanted to have money for Jimmy's education."

No one runs into the potential delinquent more frequently than the grade-school teacher. Little remarks by children reveal the neglected homes that are bound to sow dissatisfaction in young people and send them to look for fun either on the street or in some more questionable place. A child forced out of his own home is always dubious about other homes and steers away from them. First-grade Betty Ann already bore the marks of her parents' preoccupation with the ephemeral. Her unruliness and tardiness could be accounted for after a naive contribution to a class, which had been delighted with Lauren Ford's picture of the Holy Family in *The Ageless Story*. Each child had something to say about the picture. Betty Ann said: "My mother and father never sit down like that. They're always fighting or going to work. It's nicer when Janie takes care of us."

Joe, fifteen-year-old hamburger slinger, had been put on probation when he was twelve, after which he seemed to carry a chip on his shoulder; he had the half-developed slouch characteristic of the dead-end gang. It took months to break down his shell, but finally he said he hated his father, and that he would not live at home except for the fact that his mother would have a worse time if he left. His seventeen dollars went towards supplying food for the family and clothes for himself. His story revealed his father forcing his mother to work even when she was too ill, because he felt that the money was necessary. Joe added: "You know she should never have started working in the first place, because he makes enough for us, but now he doesn't turn it over for the house. My mother spoiled him."

CHILD'S-EYE VIEW

It would not be a bad idea if parents sometimes saw themselves through the sharp focus of their children's eyes. Gene, describing the new conditions in his home since his mother had got a job on the swing shift, revealed the disaster that is probably coming into many homes where both parents are working, "You know my Ma and Pa aren't as friendly as they used to be since they are both working. My Ma says now she's more independent, but my father says it's not supposed to be that way. But Teddy and I like it because we get more for spending." And in typical twelve-year-old fashion, he endorsed the new set-up. His enthusiasm burst forth with the inimitable; "Boy, is it swell! My Ma doesn't get home till nearly one, and Pa goes away at seven. Of course Ted and me are supposed to be doing homework, but nobody pays attention and we even go to a show sometimes. But we're in before my Ma gets in."

The emptiness that characterizes many homes today becomes more poignantly real after reading a letter from a high-school sophomore who is particularly anxious to have her home an ideal place. Letters like this prove that there are a few juvenile delinquents, but countless adult ones.

Evelyn writes: "The last week in June Mother got a job at Streyer's brewing company and I took over the house. That is, everything—washing, ironing, etc. What a job! It would be O.K. if Mother and Dad would remember that

this is still their home. But they both think that they are single again. Since Mother has been working they don't argue like they used to, but when Dad goes to a union meeting Mother always says he goes out with other women. Jill and I both know she goes out with other men. One good thing about this, Jill and I are much closer together now than we have ever been."

PLACING THE BLAME

It is heartening to read that in Arizona, Judge Scoville of Phoenix is bearing down, not on the children who are almost forced into delinquency, but on the parents who are so engrossed in unnecessary jobs or selfish pleasures that their children are neglected. A strange phenomenon, undoubtedly providential, seems to safeguard the children of a mother who is forced to work to provide a living. They are rarely problems. They have an almost innate awareness that responsibility, not license, rests on them.

No picture is ever completely dismal. Out of the jumble of disintegrating homes where little ones are left like young chipmunks to forage for themselves, where young adolescents are given freedom beyond their capacity for assimilation, where gang-age boys are bribed to attend school so mother won't be worried, there comes a gleam of hope, a beacon to save the almost foundering ship of modern family life.

Tony, a near-waif in fourth grade, announced one day that he was going to be a man with a house and six kids like Barnes' house 'cause they always have fun there. It is a home like the Barnes' that will send its rays to other Tonys who will hold forever the beauty which they see in homes that are really the center of the children's life.

Teachers know almost instinctively which children are hungry for their heritage, which children are fed the food of truth to make them strong. Picture one sixth-grade teacher's amazement and joy after introducing to her group the Psalms from the new Faith and Freedom readers, to have a red-headed Norman Rockwell magazine cover announce complacently: "We know the Psalms. At our house we got to say one of them every night." Saying Psalms—a family, saying Psalms—no wonder the teacher blinked. And Jerry has a lot more to tell. "Gotta say one every time. The one-hundred-fiftieth is the best. We each got to say a line. You know one says praise Him with sound of trumpet, and another one praise Him with strings, another one with a harp. It gets good when we all join in at the end with 'Let every spirit praise the Lord.'"

"Once"—he ran his words together—"just to surprise mother, my father let us all make noises like the thing that came in our line. She laughed, only she don't let us do it all the time. But when Ed comes on a furlough we're going to do it again." And he laughed at the thought of the fun.

No matter how high the headline caps may get for the deplorable state of youth, somewhere in the very fine type there will always be notice that there are homes like Jerry's and from them will come the leaven to touch those less fortunate. Perhaps adult delinquents of today will be startled into asking: "What has happened to my child? He has money, he has freedom, he has a chance for education. Yet he is a failure." And to the wayward adult will come the answer: "Unless the Lord is building your house you labor in vain." Not money, not freedom, not education, will produce great children but father, mother, aware that the fruit of their love is another incarnation conceived to bless the Lord, and to bring to men consciousness of the dignity which is born of the realization that families are the temporal symbol of the eternal giving of the Holy Trinity.

INTERNATIONAL POLICE FORCE

LUIGI STURZO

THE SOCIAL evolution which produced the modern sovereign state passed through all the stages of fluctuation and of national crisis through which international organizations are passing today.

When a nation was divided into a hundred autonomous cities and provinces, with these constantly locked in strife with one another and with armed factions within a single city seizing power alternately, even through civil wars; when private citizens used the family vendetta to punish criminals; when counts, dukes, marquises, could wall themselves within their castles in order to resist the agents of the king or of their feudal lords; who would have ever thought it possible to arrive at a peaceful understanding (without arms) within an individual nation as large as the United States? Who then ever dreamed that justice in the hands of judges would suffice to punish criminals, and that political conflicts would be carried on with ballots, meetings, conventions and the free press? Civil progress there was; and if Fascism and Nazism had not come to bring nations back to fratricidal strife, to tyranny and to wars, the western countries would have found a humane enough internal order.

The same development must come (and it is coming) in the international order. The experience of the League of Nations has not been useless; the error of unanimity in the deliberations of the assembly must be and will be corrected. Such a system was created to guarantee sovereignty to all states, but it became a right of veto by any single state, thus serving to paralyze all decisions. It is true that in practice certain expedients were made use of by the League, but this veto right deprived some very important acts of their due prestige.

It seems that there is now a tendency to lapse into unanimity of the four or five "big"; it may be seen, in fact, that only one veto will suffice to hinder the exercise of justice or the safeguarding of peace.

We revert always to that central point: modern society outgrew the stage of factions the day it realized that an equal law for all must be superior to even the head of the state (king or president): whereas previously the law was according to social castes (aristocracy, clergy, third estate, peasants, slaves); and the king who wielded all powers was superior to the law itself (*solutus a lege*).

It is necessary to outgrow this same stage in international society—to have an international law equal for all, and all states subject to that law. Only then can we speak of an international police force. A police force is an instrument of authority in the name of a law; if it should become a private instrument, or if it is used by that authority outside the bounds of the law, the police force would be no longer legitimate or useful: the citizen would have the right to rebel and to resist.

So it is in the international order. If the machinery of states does not have equal law for all, to which Russia, the United States, Great Britain and China are subject, the police force or the armies will be in their hands without authority and only because they are the strongest. Moral guarantees will be lacking, because equal law for all will be lacking. On the contrary, if even the great Powers are subject to the judgment of a higher International Court, and if they use the force which they have according to the decrees of the Court, then the problem of the international police

force remains to be solved only from the practical and technical side, and no longer from the moral, legal and political side.

From the technical side, we can say that, just like state police forces, this, too, should be increased or diminished as the states have greater or less internal cohesion and self-discipline. In England the police force does not carry arms, and in the Scandinavian States it is smaller than anywhere else in the world; while in certain other countries political authority uses military force to maintain internal order.

It is obvious that in the transition period from war to peace it will be necessary to be more strongly armed in order to prevent uprisings and conflicts; while in an international order accepted by all and which all are in favor of cooperating with, a minimum of force will be sufficient.

The following should be the tasks of an international police force. First would be that of preserving order and policing the international centers (such as Tangier) or other places which must be under the direct control of the Society of Nations (as perhaps Danzig and Memel). It would also perform the function of general inspection and supervision, to see that the peace pacts and the settlements of the League of Nations (especially concerning disarmament) are observed by all states, including the four or five "big." In case of aggression, if any state breaks the pacts of the league, initiating hostilities against another state, the police force would intervene to impose the suspension of hostilities and, if possible, stand behind the attacked nation at once.

For such purposes it is sufficient to have limited armed bodies of policemen, a well-equipped air fleet and ships which fly the flag of the Society of Nations—no armies in the real sense. No extensive armaments should be under the League. These should be left to the individual states, in a measure determined by the conference for the limitation of arms. Only the police force, for the purposes described above, should be directly under the Society of Nations and have the right of entry into all the states of the world.

The problem of securing world peace will have a final solution only when the following principles are accepted by the nations:

1. That the war of any single state against another state is always unlawful aggression;
2. That all disputes between states, if they cannot be settled amicably, must be decided by the International Court;
3. That any state which refuses to submit its problems to the Court or to carry out its decision is considered a potential aggressor on which the League has the right to impose its sanctions.
4. That any refusal on the part of a state to suspend the use of arms is considered aggression, and the League has the right of armed intervention to put an end to hostilities.

Without such a system we have not completely banished the threat of world war.

ALEXIS CARREL

VERY GREAT INTEREST will attach to the appearance, already announced, of Dr. Alexis Carrel's forthcoming book on Prayer. Dr. Carrel himself died at the age of seventy-one in Paris, on November 5, 1944, having received the last Rites of the Church. "Cold, privations and isolation" had brought great suffering to himself and his wife, he wrote in his last letter to a lifelong American friend.

In his famous work, *Man the Unknown*, Dr. Carrel set the scientific world agog by revealing some of the workings

of his own intelligence. We say much when we say that Dr. Carrel, an eminent biologist and surgeon, Nobel Prize winner, etc., regarded as a rank materialist in his earlier days, testified frankly to his belief in God, in miracles and in the need and value of prayer. Miracles are unpopular among physical scientists, but they are a cardinal point of proof in the field of Christian apologetics. The true nature and significance of miracles, from the Christian and Scriptural standpoint, are constantly misrepresented by unbelievers and by religiously illiterate persons. With utter lack of logic, yet with terrific persistence, the possibility of miracles and their probative character are attacked on supposedly scientific grounds. The sophistry of a Hume and the passion of a Zola have been marshaled against them.

But Dr. Carrel's testimony has an added significance from the fact, as yet not fully appreciated, that he advanced step by step toward accepting spiritual truth and practising the Catholic Faith through his intense absorption in the physical mysteries of man—the very field which the materialist most eagerly cultivates against the spiritual. Because he was so passionately interested in man the visibly known and knowable, he found himself driven to testify to the invisible in man. He so stubbornly wanted to know all about physical man that he was driven to know God, who made man, if his own quest was not to be completely frustrated.

There were two notable traits in Carrel's mind which help to explain him and his career. One of these was a singular concreteness—the mind par excellence of the biological scientist. The stocky, round-faced, smiling little man had the mind of the researcher, infinitely patient, cautious, yet boldly explorative. His concreteness, if I may call it such, was irritating and charming at the same time. "At bottom," he said, "I am a soil-clinging, obstinate Auvergnat peasant." Just after the fall of France, I had the odd satisfaction of bringing Jacques Maritain and Dr. Carrel together for the first time in their lives. It was an animated three or four hours. "What a wonderful man is Maritain," remarked Carrel a day or two later. "But I wish I could understand something about Saint Thomas Aquinas. I have never been able to make *anything* out of him!" "Remarkable man," observed M. Maritain, also a few days later. "But so difficult a mind to understand!" As a consequence, the two men made another date and spent a few more hours together.

Dominating all the Doctor's career, especially in the later phases of his life, was his passionate desire to use his knowledge for the real good, the lasting benefit, of mankind. Characteristic of Carrel was his intense concern about good preaching. He was doubtful whether the parish clergy were reaching the hearts of the young men of our times. "Do they check up," he asked, "do they really check up on what changes that preaching and the Sacraments are making?"

In complete innocence, I believe, of any political pre-occupations, he hurried back to France after the invasion, in order to save the health and lives of the French children. It was his misfortune that he found considerable support for his biological studies and projects in the cooperation of other persons whose motives were not idealistic, who had their political (some of them their Vichy) axes to grind. The scientific borderland where Carrel toiled is a happy hunting-ground for certain types of ideological schemers. The effects of such association appear to have left him in an exposed and somewhat politically helpless condition at the liberation of France. But history, I am convinced, will amply vindicate the honesty and goodness of Alexis Carrel; and science will give increasing recognition to his spiritual testimony. His reputation will grow with the lapse of time.

JOHN LAFARGE

PERHAPS it is a weakness in our form of government that, regardless of circumstances, elections for the Presidency must be held every four years.

So, indeed, it seemed to many earnest men in 1864 when the struggle between President Lincoln, the Republican nominee, and General McClellan, the Democratic candidate, imperiled the unity of the North. And so it must have seemed, also, to many earnest men during the closing weeks of the 1944 campaign.

If there was ever an occasion when we might have considered dispensing with politics as usual, this was the time. In Europe our armies were fighting bloody battles to gain the Po Valley and to breach the strongly-fortified German Westwall. In the East the Navy was dealing hard blows to the Japanese fleet; the gallant MacArthur was fulfilling his vow made in the anguish of Bataan. The Stars and Stripes had just been raised again in the Philippines. Even the layman could see that we were approaching a decisive phase in the greatest and most difficult war in history—a coalition war that would settle our destiny and the destiny of the world for years to come.

What a time, indeed, to risk a political campaign, with its charges and counter-charges, its smears and whisperings, its passions and bitter divisions. Who could be sure that in the heat of struggle some word would not be said that had better been left unsaid—some word that might divide our allies, stiffen the resistance of our foes or weaken the spirit of our fighting men? And the answer is that no one could be sure. It was a risk we had to run.

Well, the risk has been run. The campaign is over. We have chosen a President of the United States, not a President of the Democratic Party or of the Republican Party, but a President of the United States. And now that the danger is past, there is no one who would have it otherwise. We can even thank God for the weakness in our Constitution—if weakness it be—which forced this campaign upon us. For in the midst of a war against tyranny itself, the American people, merely by marching peacefully to the polls, struck a blow for liberty which, like the historic volley at Lexington, has been heard round the world. We proved to ourselves and to peoples everywhere, in this hour of aching doubt and bitter anxiety, that government of the people, by the people, for the people has not perished from the earth.

DUMBARTON ACORN

CATHOLIC WRITERS, both in this country and in Great Britain, have expressed disappointment at the results of the Dumbarton Oaks Conference.

"The Dumbarton Oaks proposals," says the London *Catholic Herald* (quoted in N.C.W.C. *News Service*), should certainly prevent or at least localize any old-fashioned quarrel between small Powers. They aim, by emphasizing the relevance of social and economic factors, at preventing civil wars from leading to big wars. But they really have nothing to say about the greatest of the dangers, the outbreak of war between the great Powers. Even as to the outlines of a machinery, no agreement could be reached. . . .

The truth is that unless there is a spiritual revolution, a genuine turning away by a revolted world against the attempt to give the world peace by means of force alone, we shall live perpetually under the threat of disaster.

The *Catholic Herald* is undoubtedly right, and speaks in

the true Catholic tradition, in its emphasis on the necessity of a spiritual basis for lasting peace. But it is unfortunately true that this moral idealism can often be so misapplied as to be an actual stumbling-block in the way to international peace.

"The better," says a French proverb, "is the enemy of the good." An insistence that men must be spiritually renewed before they can achieve lasting peace can be made a convenient and psychologically comforting way of evading the awkward problem of working towards peace among men and nations who show no signs of any impending spiritual renewal. That is not the way of Pope Pius XII. He has insisted in season and out of season on the need of a spiritual renewal; but he has also insisted on the need of some international juridical organization here and now.

The Pope knows the world and its weakness and wickedness as no other man knows it. Yet it is precisely to this world that he speaks. And he has spoken so often and so earnestly that we can only conclude that he means what he says. It must be possible to make some steps towards peace in this world of 1944, and Pius XII expects us to try to make them.

To insist upon a general moral conversion of the world as a prerequisite for any international organization is to put the possibility of that organization into a future so remote and unforeseeable as to make the Pope's call for it seem vain and foolish. Those who despair of any organization before the nations accept the moral law must ask themselves what the Pope has been talking about for five years. On September 1 of this year, while the actual conferences at Dumbarton Oaks were in progress, he said:

Since today, in the light of such terrible experience, the desire to secure a new world-wide peace institution of this kind is ever more occupying the attention and care of statesmen and peoples, we gladly express our pleasure and form the hope that its actual achievement may really correspond in the largest possible measure to the nobility of its end, which is the maintenance of tranquillity and security in the world for the benefit of all.

Did Pius XII know that atheistic Russia and imperialistic Britain were sitting with the United States—a country, for all its idealism, strongly tinged with materialism? Has he been kept informed of Stalin's ambitions in eastern Europe, of Churchill's aversion to presiding over the liquidation of the British Empire? And does he still hope?

Yes. Because, with all its weakness and blindness, human nature is not so debased that it will not respond to truth, justice, charity and human brotherhood. The Pope has addressed himself to "men of good will" even outside the Church; for to them these great human virtues—upon which, as a foundation, God's grace can work—have a strong appeal, and in that appeal is the hope of a better world.

That is why the Dumbarton Oaks proposals, even though they fall short of what we looked for, do contain the hope of peace. They provide the means by which the men of good will may strive to remove the social, economic and political inequalities that breed wars. True, they depend upon the good will of three or four great Powers; so, ultimately, would any scheme, however well conceived, that could be produced just now. The hope is that, if these proposals are given a fair trial, the men of good will in every

nation may persuade even those leaders whose good will is more than doubtful that the way of justice and brotherhood is, in practice, the truest guarantee of their national interests.

LONG DAYS AHEAD

INVASION days mark the high peak of our interest in the war. So it was when our troops landed in Italy. We followed their movements in the press and over the radio, moment by moment, hour by hour. So it was when our troops landed in France on long-awaited D-day. For a day, at least, the whole nation helped them ashore by prayer and aspiration and new dedications to sacrifice. So it was when MacArthur caught the Japanese off-guard on his return to the Philippine Islands.

It is a long time since our troops landed in Italy. They were, we thought, to sweep through Italy with record-breaking speed. They are still there. The Germans, too, are still there. They are still fighting, a bitter, slow, exhausting fight.

It is a long time, too, since our soldiers drove the enemy from the beachheads of France, and made their hurried way to Paris and beyond. Victory seemed close in those days, a matter of months at most. But the boys who landed in France are still fighting their way into Germany, their slow, weary, exhausting way into Germany.

In Leyte, too, the going grows harder. There has been a successful big sea battle, but it was not by any means an easy battle. Our planes are still working heavy damage wherever they strike in the Philippine Islands; but the advantage of surprise is now gone, and our men are settling down to the slow, bitter, exhausting task of wresting the islands inch by inch from the Japanese.

We should know, of course, that no war involving all the world can be won in one or two glorious days. Actually, we do know it, but a successful landing against heavy odds is such a thrilling military thing that we can too easily let ourselves think that the beginning of invasion is the end of war. Hope of quick victory springs up, and the very vividness of the hope can be paralyzing. Our imaginations and even our sympathies grow weary of following our soldiers step after step of their muddy, bloody way. We would rather dream, not of the tasks of peace, not of the suffering that is the price of victory, but of the glories, the let-downs of peace. We relax our efforts in bond drives and blood drives, in the war work that is also our daily bread and in the thousand and one necessary types of voluntary war work. We slacken in our sympathy, in our appreciation, in our praying.

It is only natural, perhaps, but war is unnatural, and part of its unnaturalness is that we may not relax until the last white flag is raised. Our relaxing can be costly in time and in lives. Already our casualties have reached the half-million mark. The end, while in sight, is still far off in East and in West. Not only for the soldiers in the thick of it, but for all of us, it is still a long way to the end, a hard, slow, exhausting way.

Only complete absorption in the work before us can shorten the way. Now that the big interest of the election is out of the way, we must return completely to the burden of war, to work and sacrifice and prayer.

STALIN'S PARTY LINE

ANNALS record the story of a famous old New England divine who established a record by preaching eight hours of a Sunday without interruption. In earlier days, when Joseph Stalin celebrated each year the anniversary of the Bolshevik revolution, he ran a close second to the Puritan dominie. Four or five hours straight of production statistics, mixed with fulsome praises of Party members and bombastic threats against all saboteurs and deviators were regular fare for his docile listeners.

But all that is changed today. On the twenty-seventh anniversary of the Revolution, November 6 of this year, Marshal Stalin gave just a neat, twenty-minute talk to the Comrades. Those who were not merely in their 'teens must have marveled at the difference—if anything is left for them to marvel at—not only in the length, but also in the substance of his discourse.

Stalin's acts create a legitimate doubt as to Stalin's words—as to his motivations, plans or stratagems. But one thing can be determined without any further analysis. What is said in one of his speeches becomes the model for what innumerable speakers, broadcasters, writers, debaters will be expected to produce throughout the Soviet Union.

In his latest address, for instance, Mr. Stalin used for the first time since Pearl Harbor a derogatory word with regard to Japan—and his heavy language is apt to be the prelude to heavier action. Japan he terms "an aggressive nation," and that means everything bad when the Soviet speaks it. Accordingly an editorial in the *Moscow War and the Working Class* of the same date (November 6), declares Japan's future to be grim, her transport in the Southern Seas to be paralyzed. General MacArthur's return to the Philippines had proved "the precariousness of Japan's 'Greater East-Asia Co-Prosperity Sphere' proclaimed by the Japanese to cover their aggression." And so it will continue. Japan's aggression will henceforth be pilloried in countless Soviet pronouncements.

But other unusual new stops are pulled out. Countless tongues through the Soviet Union will now echo a form of language which is singularly at variance with old, familiar, denunciations of capitalist nations, encircling the Soviets and lying stealthily in wait to pounce upon Russia the first moment they can find the chance. No more talk of western European chancelleries sowing fifth columns and dissension in the ranks of Soviet production and the Red Army itself. These same tongues must be formed to speak a new message: that of harmony and cooperation, not between workers and the united proletariat of the world, but between nations, as nations. Differences, says Stalin, will not interfere:

One should not be surprised because differences exist, but because there are so few of them, and that they are as a rule solved almost every time after the united and coordinated action of the three great Powers. . . .

It is known that more serious differences existed for us on the question of the opening of the second front. But we know equally well that these differences were solved in the long run in a spirit of complete agreement. I can say exactly the same concerning the differences at the Dumbarton Oaks conferences.

It is psychologically impossible that the whole Soviet Union should begin talking of international cooperation and good will without this talk having some effect in opening again some kind of a window for the Russians upon the western world. Whatever may be Mr. Stalin's ultimate intentions, his present Party line must from its very nature generate some new ideas and contacts for the Russian people.

LITERATURE AND ARTS

ON CATHOLIC PUBLISHING

HAROLD C. GARDINER

THE IMPRESSION prevails, I fear, that Catholic publishers in this country are not doing too good a job. I get this impression from book-sellers, from librarians, and from the general public who are persistently asking "where are our Catholic books?" Perhaps this current Catholic book week may be the appropriate time for some random remarks and reflections on the Catholic publishing business. So, taking a deep breath. . . .

The first observation must be, in all justice, that Catholic publishers are doing a splendid job. If we glance even superficially at the whole world of books, we will see explicitly Catholic books rivaling and even surpassing books in similar fields from the non-Catholic publishers. Works on theology, philosophy, religion and ascetics, of course, we expect from Catholic firms, and we have had them the past year in quantity and quality. But in other scholarly fields, too, Catholic publishers need not unduly fear the competition. History, sociology, international relations, biography have all had notable contributions from the pens of Catholics and from the Catholic presses. A *Saint Teresa of Avila* or a *Gilbert Keith Chesterton* can hold their own with any secular biography; Gonella's *A World to Reconstruct* surpasses in wisdom and fruitfulness any contemporary book on the problems of the peace.

These few examples can be matched many times over, particularly if we range beyond the Catholic book publisher and include Catholic books printed by non-Catholic firms. Then we run into such splendid contributions to contemporary thought as Hughes' *The Church and the Liberal Society*, to mention but one. No, there is not much room for complaint that Catholic publishing is inferior, that it must yield the palm to secular competitors in fields where thought and scholarship are the primary requisites.

This, of course, is as it ought to be. I think we can say that American Catholic publishing reflects in quality one essential characteristic of the Church which gives it birth—it is publishing whose primary purpose it is to teach, it is the *Ecclesia docens* in print. In our contemporary book-conscious world this is the Catholic publishers' first and imperative duty; were they deficient in this, then we could justly bring the accusation that Catholic publishing is inferior.

What, then, is the source of the impression I mentioned to begin this article? It strikes me that when people ask where are our Catholic books, what most of them mean is "where are our Catholic popular books?" We have scholarly, thoughtful, authoritative volumes; we teach admirably, but where are the books that please? Specifically, of course, what people are looking for, what they mean when they ask this question, is where is fiction on the lists of the Catholic publishers?

There is little, it must be confessed. Here again is a situation that is rather inevitable in the position of the Church in

this country. Surrounded by a non-Catholic atmosphere as we are, the first aim of authors and publishers alike is almost inescapably an apologetic one, and literature, in the sense of belles-lettres, is about the last thing that the missionary hauls out of his kit—the first is the Catechism.

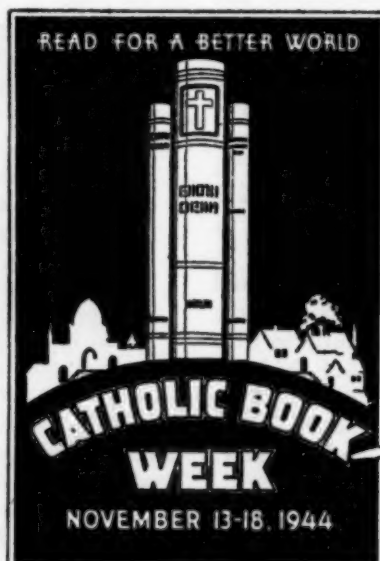
But the time is fast approaching when Catholic publishers will have to dig deep enough to pull up fiction for publication. For one thing, fiction for the past couple of decades has become a serious thing. It is becoming more and more impossible for a man to be really well read and to be able to say at the same time that he never reads fiction. And quite apart from individual culture, it is becoming increasingly impossible to ignore the influence that fiction exerts. I think it is true to say that for every one person who learned of the problem of migrant workers from the sober and objective reports of the Tolan Committee, ten thousand were introduced to it from the impassioned pages of a *Grapes of Wrath*. Thousands who have never thought of or realized the agony at the root of racial hatred, have caught it from *Strange Fruit*, whereas round-table discussion on the matter might have remained in the realm of the academic.

For these and other reasons, the Catholic publishers will have to keep up with the Catholic reading public. Fiction will have to become a major part of their interest, for in the challenge to bring the world to Christ through the printed word, today's fiction is a means that cannot well be despised. This field, I think, is the only one in which we can blame the Catholic publishers for being behind-hand. They have given us, from time to time, literature of high quality in the realm of poetry, essay and criticism, though it must be admitted that the past few years have been rather slim in these, too. But fiction under their imprint has been scarce and, on the whole, inferior. Until its quantity and quality improve, we shall still hear the complaint that Catholic publishers are failing to influence American thought and life. To some extent, it is true; but let us not overlook the sound and serious work being done in our desire to see wider and more popular appeal.

This one corner of Catholic publishing acknowledged not to be sufficiently cultivated, the books that Catholic Book Week will bring to your attention are, by and large, books that you can read with the assurance that they are helping to build a better world. They are so helping because they are truly apostolic, insisting in season and out of season on the fundamentals of justice and morality and charity on which the better world will have to be founded.

But no one will build a better world by leaving the bricks to weather in the brick-yard; the books of Catholic publishers will not help unless they are read. May we offer the suggestion that this book week you find out where the Catholic library of your town is and drop in to inspect its offerings? You will be surprised at the riches to be found.

If your town has no such library and you feel impelled to begin one, AMERICA can be, I feel, of assistance. Will you call upon us?



POETRY

SONNET

Impetuous Peter, what is this I see?
Your torso gladiatorially stripped so nude,
The soft sea spray a-splash your crinkly, rude
And doughty breast, your braided thews flesh-free?
Pearl pranked, till flew John's cry: "Is the Lord!"
Before the brethren, aye, 'twas meet to joy
The lust of limb and sea, so like a boy.
But Christ's ashore—you're cloaked and overboard!

Peter, a soul like you stands buff and bare.
But you were washed by laughing sea and air
While she is ulcered quite and scabbed with sin.
Alas! she has no cloak to hutch within
Her ugliness. She'd borrow then the gear
You doffed, and feel the sea-spray spawn a tear.

THOMAS P. HOPKINS

QUEEN OF HORIZONS

Oh Lord, give me a plane,
And waft me high again,
To where the Mary-hue
Is one pure, vasty blue.
Oh, I will romp the airy ocean,
Make sun-winks with my mothy motion.
Below, chameleon clouds obscure
My ethered glee, make sure
Men cannot see my suit
Of her, although the brute-
Blotch-steel may rend her gown,
And from her mantle claw me down
The blurring avenue of space.
Yet, richly, have I known her face,
For sweet, abounding purity
Was bluey clad and smiled on me;
And every crimson blob of death
Becomes a lambent, crystal breath.
Howl-spatter-demons, have your riot,
You will be azured and be quiet.
Yankee, Jap and German, too,
Blue, my lady, fold in blue.
Fold them warmly in your arms,
Where the flung-steel never harms,
Where the blinding wedge of dawning
Dazzles, yet is merely fawning
On the lady's world-embrace
Of azure. Do you know one place
In Heaven where there is no Mary?
You, with pinions, be not wary
Of the blood-fleck and the flame,
For blue can clean and blue can tame
The hotly-spiked, infuriated sky
Blue-silently; and only death will die.
Therefore, Lord, give me a plane,
And waft me Mary-high again.

JOSEPH DEVER

THE CROWN

Never before or since has been
Grass of so deep and clear a green,
Skies of such pure and pellucid blue
With sunny cloudburys floating through;
Never has wilding cherry's white
Diaphanous veil so laughed in light
As on the day you walked with me,
Crowning the perfect in their kind,
Meadow and cloud and pool and tree
With something finer, the refined
Richness of your humanity—
And love, as it later proved to be.

GEOFFREY JOHNSON

BOOKS

FRENCH POET OF LOVE

RONSARD. By D. B. Wyndham Lewis. Coward-McCann and Sheed and Ward. \$3.50

RONSARD is the second of Dominic Bevan Wyndham Lewis' two literary biographies, *François Villon* having been the first. Their backgrounds—Paris and French poetry—are the same, although separated in time by a century of great change, a century that saw the dark Gothic magic of Villon's Paris dispersed by the saffron torches of the French Renaissance. Their inspiration is cognate, for Mr. Lewis owes both themes to one of Hilaire Belloc's many seminal books, *Avril*, his fine set of studies in the poetry of the French Renaissance. And, finally, the manner of treatment is identical: a lusty, cockahoop, often ribald gusto that may have suited the swinging wooden inn-signs of the medieval *Mule* or the *Pomme de Pin* better than the graver classic porticoes of Ronsard's "lawns by the silver Loire"; for a turn had been taken in the intervening hundred years that makes Ronsard's college romp near the aqueduct at Arcueil closer in spirit to Hugo's Latin Quarter junketings in the nineteenth century than to Master François' revelings under the gibbet of Montfaucon.

The new *Ronsard* is, as Mr. Lewis puts it in his graceful dedication to Belloc, a *souvenir d'Avril*; he should have remembered to divest himself of the Twelfth Night motley that fitted the winter carouses of *Villon*, but are somewhat out of place in April in Touraine. Also, there are so many capering crockets and finials in Mr. Lewis' particular brand of Gothic that the reader is sometimes in danger of losing sight of the main altar; and this latter is a graver charge than the foregoing strictures on certain undergraduate japeries of style.

The book is more a sustained and ecstatic essay in appreciation of Ronsard's poems than it is a biographical study, and this, of course, is proper enough. But on the purely biographical side he rescues his poet of love from the secular misinterpretations of those critics who have been embarrassed by Ronsard's religious death. "The majority of Ronsard's readers were, and are," he points out,

... aware that the vaunted *amour total* was a thing he would discard gladly, like a foolish toy, sooner or later, when the time came to make his soul; which, indeed, he must have discarded and done penance for every time he approached the Sacraments. . . . In this Ronsard differs from all erotic poets not of his faith, however often he fell into fleshly raptures.

The point is a major one, and nicely put; it does not seem to occur to Mr. Lewis, who is, to be sure, not an English medievalist, that Chaucer underwent a similar spiritual experience, autobiographically in his famous *Retraccioun*, and fictionally in *Troilus and Criseyde's* great cry of revulsion from earthly loves that begins "O yonge fresshe folkes. . . ."

The Dons will resent this biography, of course—all, that is, except Professor Morris Bishop of Cornell. But their protest will delight Messire Lewis rather than otherwise, for among his favorite Guy Fawkes' targets is the race of Dons. He has their erudition, less their saplessness; and, in addition, he has a cavalier's grace of wrist that numbers him with Maurice Baring among this century's great lovers of Mary Stuart, whom Ronsard also loved. But for all of Lewis' felicities and vigor, the Dons will have something on their side this time nonetheless; one can carry personal crotchets and whimsies too far in a work like this that calls for some considerable measure of objective detachment.

CHARLES A. BRADY

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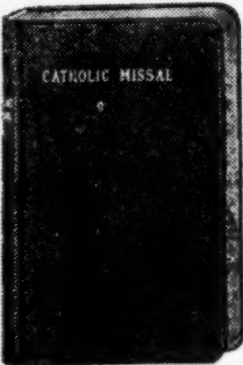
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than a Saint's biography in the ordinary sense of the term. Vast erudition and a fine skill in narrative have enabled the author to present all of this—the mind of Saint Paul, his teaching and his labors in the perspective of the Jewish-Hellenistic world of the first century. The result is a fascinating story of a great hero of God. Since the Acts of the Apostles and the Pauline epistles, which are the chief sources of the author, record only the broad outlines of the life and work of Saint Paul, a certain amount of "filling-in" was inevitable. It is to the credit of Dr. Holzner that the lapses from the probable to the purely fanciful are very rare.

With two of Dr. Holzner's conclusions, many eminent exegetes are in sharp disagreement. His claim that the conversion of Saint Paul, miraculous though it was, had its beginnings in remorse for the part the future Apostle had played in the martyrdom of Saint Stephen does not reckon with all the pertinent data. There is no indication either in the Acts or the Epistles that Saint Paul ever had any doubts about his role of persecutor, as he journeyed to Damascus. When in later life he refers to those days he says simply that he acted through ignorance. Nor is it true to say that Saint Paul was the spiritual heir of Saint Stephen, who inaugurated in the Church the movement away from Judaism. The long discourse of Saint Stephen in the seventh chapter of Acts does not in principle go beyond what Saint Peter taught in the very first days of the infant Church. Finally, the statement on page 487 that "Festus relieved Governor Felix in the summer of A.D. 69 or 70" is an obvious error for A.D. 59 or 60.

These criticisms are not intended to detract in any way from the essential value of the book. Dr. Holzner has given us a Life of Saint Paul which the scholar will not disdain and which the general reader will enjoy to the last page.

EDWIN D. SANDERS

MAGNIFICENT COMPLETION

LEE'S LIEUTENANTS: *A Study in Command. Vol. III.*
By Douglas Southall Freeman. Charles Scribner's Sons.
\$5

THE APPEARANCE of the third and final volume of *Lee's Lieutenants* completes the story of the Army of Northern Virginia. In these three volumes, Douglas Freeman has given us a work which will long stand as perhaps the greatest individual achievement in the field of military history; for it is more than a "multiple biography," especially this third volume where the rapidly moving events of the last two years of war and the many changes in the ranks of general officers cause the narrative completely to overshadow the biographical aspect.

In volume III, Longstreet, Stuart and Early, Lee's chief corps commanders, receive the fullest treatment, and they are the only ones of whom we get a really clear picture as the rapidly changing scene and the brief appearance of the other actors prevents more than a passing reference. At the start, Longstreet is still the capable and energetic leader who had won for himself a great reputation before Gettysburg. But he had always been at his best on the defensive and, when Lee rejected his plans for defensive tactics during the invasion of Pennsylvania, he "sulked" at Gettysburg, showing little of his usual energy and decisiveness. However, the author here presents him in a less unfavorable light than in his volume on Robert E. Lee. After a disastrous episode in Tennessee, Longstreet returned to the Army of Virginia and rendered excellent service under Lee during the last year of the war. Freeman shows him to have been an excellent executive officer and subordinate, but not quite equal to the responsibilities of independent command.

Stuart, invaluable as an instructor of cavalry officers and in gathering information (in spite of his failure at Gettysburg), did not possess the tact, patience, firmness and thoroughness in matters of detail requisite for the successful handling of large bodies of troops. The ability and tireless

AMERICA's annual Book Survey will appear in the issue of November 25. Advance orders for individual copies are now being accepted. Twelve cents a copy; \$4 for fifty copies; \$7 a hundred.

energy of Early were largely nullified by his arrogance and sarcastic tongue. His distrust of cavalry and quarrels with subordinates brought disaster to his corps in the Valley campaign of 1864, and he finally had to be relieved of command and sent home.

Many other familiar names appear in these pages—Pickett, Wade Hampton, Fitzhugh Lee, Kershaw, Ramseur and all the others; but skirmishes, marches and battles crowded so close upon each other toward the end that it was evidently impossible to give each character the space he deserved.

The long and technical analyses of Gettysburg, the Wilderness and the second Valley campaigns seem out of proportion and make it very difficult for the reader to follow the biographical thread of the story. According to Freeman, Stuart's failure to keep contact with the Army, the poor placement of troops, Longstreet's hesitancy and the lack of energy and coordination between divisional commanders, made Gettysburg the worst fought of all Lee's battles.

The many problems confronting Lee are clearly presented. After every major battle, for example, he was forced to reorganize his high command, a task that took much tact, time and energy, while the general business of the Army suffered. As time went on, this task became more and more difficult since the school of combat did not produce enough leaders to offset the mounting losses (the Army lost over one-third of its general officers in a single month of the Wilderness campaign of 1864). The course of events consistently proved Lee's contention that professional training was necessary for high command on the field of battle; the only high ranking competent non-professionals produced by five years of warfare were Hampton, Gordon and Kershaw. Nor did Lee ever have a first-class executive assistant after Jackson's death. And as his command grew poorer, the Federal armies steadily improved in the qualities of leadership as well as in numbers and equipment, all of which led to the inevitable end at Appomattox.

On page seventeen of the Introduction, the author gives ten "conclusions" which are an excellent summary of the scope and purpose of his work. Most of these conclusions are as pertinent to our military policy today as they were in 1861, and will deserve careful study by our military and civil leaders whenever the question of a professional or civil army is under discussion. Freeman's thorough grasp of his subject and expert handling of material have produced a work invaluable for the officers of our armies and military students, but those very merits make it a bit too technical for the ordinary reader. The only complaint the historian could have is that he leaves nothing for future scholars; the last word has now been said on the Command of the Army of Northern Virginia. F. J. GALLAGHER

PIONEER JESUITS IN NORTHERN MEXICO. By Peter Masten Dunne, S.J., Ph.D. University of California Press. \$3

MOST AMERICAN READERS know their Jesuits through the reading of Parkman's tales of the missionaries of Canada in olden days. Few suspect that there were others in North America, and that in our Southwest were more men and with more success in their apostolic work. The truth is that Mexico gave them welcome a whole generation before they went to the St. Lawrence area, and that their mission system on the Pacific Slope and inwards constituted what may have been the outstanding endeavor made along that line.

In this volume Father Dunne tackles the second step in the development of that system (he has previously written of its opening movement). His field of interest here falls within the triangle made by the towns of Durango, Parras and coastal Sinaloa, perhaps the most difficult region that could be chosen for that type of work. It is the Sierra Madre at its roughest, and the people there encountered—some 100,000—offered the toughest kind of opposition to missionary enterprise. In the great Tepehuan Revolt of 1616, at least eight fell martyrs to superstition and the medicine-men who incited the simple savages to destroy every vestige of Religion in their country. At the end of the period 1593-1630 the Indians formed a civilized sector of the Vice-Royalty, and the missions moved on northward mile by mile, river by river, canyon by canyon, till at last the chain reached into the present territory of the United States.

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Rev. R. Garrigou-Lagrange, O. P.

Father Garrigou-Lagrange is one of the most interesting and powerful figures in the current Thomistic resurgence, for many years a member of the faculty of the Angelico, the Dominican institute of higher ecclesiastical studies in Rome. It is safe to say that no living man, not even Maritain or Sertilanges, has done more to advance the cause of Catholic thought than he. Since the death of Gardeil, his former teacher, and Hugon, his associate, he has been the regularly acknowledged leader of the Thomistic movement. One of the most prolific writers of this generation, he is at the same time one of the most powerful and profound . . . Father Garrigou-Lagrange does not owe his preeminence in the realm of Catholic thought to the number of his productions, but to the peculiar vigor and intensity of his understanding.

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The book has three great merits which stand out above the evidently thorough research upon which it is constructed. A clear view is given of the sequence followed in the entire story of Latin-American mission development. The relation of Franciscan to Jesuit work is definitely located for the first time. And the author writes a magnificent account of a revolution that for a time seriously threatened to wipe out Spanish control in all New Spain.

This Tepehuan Revolt did not arise, as did many others in those times, from the greed of European exploiters. Its origin lay in native superstition and in the persuasions of the sorcerers or medicine-men, who egged on the simple minds of the newly converted natives to a bloody uprising. Civil authority finally quelled what it had carelessly omitted to prevent, and succeeding ages fortunately remembered better the martyrs than the murderers.

A first-rate map, an appendix showing the list of missions and missionaries, and a bibliographical essay assist the reader to an understanding of this apparently distant field. The printer's art could scarcely be better exemplified, though his proof-reader allowed a few slips in consistency. The book is decidedly worthwhile. W. EUGENE SHIELDS

GOLDEN ROSE. By Pamela Hinkson. Alfred A. Knopf.
\$2.50

PAMELA TYNAN HINKSON, the daughter of the Irish poet, Katherine Tynan, gives us in *Golden Rose* a first novel of uneven quality, but of much outstanding merit and great Catholic interest. There are many different strands to this politically uncritical tale of India: the love-story of Clare Charters, the wife of the Resident at Mjolphur, and the young engineer, Michael Fraser; the spiritual saga of Sister Françoise, Rectress of Mjolphur's state hospital; the unhappy, stumbling life of the Resident, John Charters, rather obviously a literary descendant of Soames Forsyte, though not more than a vague shadow of Galsworthy's incisive portrait. These lives especially, and many others incidentally, are carried back to their starting points from a hot Indian afternoon when Clare lies ill in the Mjolphur hospital.

This chronological confusion is rather unnerving at times, particularly since within even this arrangement there are many additional shiftings back and forth. We learn of Sister Françoise's family from the time of her grandfather, a French Vicomte, of her tragic love for a married man and of her entering the Order of Notre Dame de la Guérison. Then we turn to England where Clare meets and marries John Charters, largely out of pity for his desperate, inarticulate need of her. Her later finding of the great love of her life, and her renunciation of it, lead up to the novel's climax—a heart-to-heart conversation of Clare and Sister Françoise, in which the nun reveals her own suffering and the secret she has won, as she pours forth consolation from her own rich store, helping Clare as she has helped her other patients, because she has become God's instrument and sees His image, at last, in every one of His creatures.

There is also an excess of conversation and introspection, involving tiresome repetition, perhaps unavoidable in the flashback technique. Yet somehow everything seems to be disentangled in that final, spiritually vital and humanly significant conversation, wherein every gesture and phrase of each woman has power, and during which all the earlier confusion falls into place and is resolved.

JOSEPHINE NICHOLLS HUGHES

EARTH AND HIGH HEAVEN: By Gwethalyn Graham.
J. B. Lippincott and Co. \$2.50

THIS BOOK by a young Canadian author is bound to be widely read and widely discussed. The theme is not new. Religious and racial intolerance are as old as religion and race, but in the hands of Miss Graham they become the background for a brilliant and absorbing novel. The story is laid in Montreal and its action revolves around Montreal's three minority groups: "the French Catholics, who are a minority in Canada, the English Protestants, who are a minority in Quebec, and the Jews, who are a minority everywhere."

The love story of Erica Drake, daughter of a wealthy Protestant family, and Marc Reiser, the son of an Austrian Jewish immigrant, is beautiful, sensitive and compassionate. Erica has the sympathy and support of every reader in her struggle to make her ultra-conservative father see Marc as

an educated, cultured individual, instead of "that Jewish lawyer." Because their love for each other is a beautiful thing, and deserves not only survival but triumph, the author's plea for tolerance loses a great deal of its power when she permits the lovers to find their unhappy ecstasy in a guilty weekend together, rather than in the honor it so richly deserves.

The characters of Margaret and Charles Drake show a surprising gift for analysis. It is particularly interesting to note how the father's stubborn inconsistency seems to have become emotional instability in all three of his children. Marc's brother, David, is another character whom she has made appealing and vital with a few vigorous phrases. In short, the intense humanness of this drama of interwoven relationships will give it immediate appeal to most adult readers.

Catholics, of course, cannot agree with Miss Graham's mixed marriage as a solution to religious differences, but we can enjoy and admire the work of a master craftsman.

ELIZABETH M. JOYCE

GREAT SOLDIERS OF WORLD WAR II. By Major H. A. De Weerd. W. W. Norton and Co. \$3.75

MAJOR DE WEERD has presented eleven short biographies of distinguished participants in the current war. Some might question the inclusion of Hitler, Churchill and Chiang Kai-shek as *great soldiers*. They are chiefs of state. But in that capacity, they have had to pass on questions of strategy of the highest nature and direct the movements of military forces of hitherto unsurpassed size and striking power.

Three biographies are devoted to men no longer active in the war—Gamelin, Rommel and Timoshenko. The author points out that Gamelin failed because he followed conservative military customs of his day, and refused to be influenced by new tactics and weapons. Hitler did exactly the opposite, and insisted against the advice of his generals on campaigns which won for him Norway and France.

The other great soldiers discussed are de Gaulle, Wavell, Montgomery, MacArthur and Eisenhower. De Gaulle never won a battle, but he has shown ability as a statesman and an organizer. In this he resembles Churchill. Four of the chapters—those on Rommel, Wavell, Montgomery and Eisenhower—taken together, constitute an excellent short history of the wars in North Africa from 1940 to 1943.

Major De Weerd is an historian and knows the need for accuracy. He realizes that at this time much is yet unknown as to events of the war. He claims no more than that his accounts are the best possible at this date. In general, the accounts seem to be very accurate. Exceptions may be taken to some minor statements. On page 138, it is claimed that at the outbreak of the present war British and French statesmen for three days were feverishly trying to arrange a new Munich. They did try for three days to end the war under threat of intervention, provided Germany stopped fighting and at once withdrew her troops to her own territories, and then submitted to their decision. This is not exactly a Munich program.

The chapter on Chiang Kai-shek to this reviewer seems to exaggerate considerably his abilities. However, this is a matter of opinion, which will be determined later when more is known of just what has happened in China. The best chapter is on Churchill. The book has a bibliography, an index, and some maps which are none too good.

CONRAD H. LANZA

REV. THOMAS J. GRADY, Professor at Quigley Preparatory Seminary, is the author of the critical article on Hopkins' *Windhover*, published in our issue of January 29, 1944.

SISTER DOLORICE, O.P., teaches at the Sacred Heart school in Washington, D. C.

REV. LUIGI STURZO, leader of the Christian social action party in Italy after World War I, is now living in this country.

REV. EDWIN D. SANDERS, S.J., is Professor of Sacred Scripture at Woodstock College, Woodstock, Md.

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THEATRE

EMBEZZLED HEAVEN. Whatever disappointment this theatrical season has brought will be forgiven by those who see Ethel Barrymore in *Embezzled Heaven*. On the National Theatre stage these nights, in the Theatre Guild's production of Franz Werfel's dramatized novel, she is giving so superb a dramatic portrait that every spectator with heart and imagination is by turns fascinated, thrilled and deeply moved.

The Bush-Fekete and Mary Fay collaboration on the Werfel book has not produced a masterpiece. But it has evolved a play one does not follow with fault-finding eyes. One is utterly lost in watching the efforts of a Czechoslovakian woman to save her soul. She is a cook named Teta, employed in an old castle when we first see her, and she is our vital and absorbing interest from that moment.

Teta is not only deeply religious; she is humble. She realizes that she must have help to reach Heaven. For twenty-five years she devotes most of her earnings to the education of her young nephew for the priesthood, only to learn at the end that throughout he has been a charlatan and a thief. In all these years she has not seen him. He has never even considered the priesthood, but he has written her lying weekly letters of progress and performance. At last he writes that he is ordained, has his church, will soon invite her to live with him in his parsonage—the only worldly happiness to which she has ever looked forward. He is not yet ready for her, he explains; but she resigns her situation, goes to him at once—and learns the truth!

The address he has given her is that of a church in charge of a fine young priest, who helps her through the blows of the discovery of what her nephew really is—a contemptible fraud, who has squandered his life and her earnings and left her penniless. The revelation is the play's biggest half hour. During it the heart of an aging woman breaks before our eyes.

There is to be a pilgrimage to Rome, and the young priest who has befriended her consents to take Teta with him. The final scene is in the Vatican. There, kneeling at the feet of the Holy Father, Teta pours forth her experiences and finds peace. She dies where she kneels, content, triumphant.

The production as a whole runs so beautifully against its superb background that one gives little thought to its details. To most of us *Embezzled Heaven* is one woman, living, suffering, dying before us. The cast includes Martin Blaine (the young priest who befriended Teta), Eduard Franz as her nephew, Sanford Meisner, Bettina Cerf and a dozen others. See *Embezzled Heaven* at once!

ELIZABETH JORDAN

FILMS

THE MAN IN HALF MOON STREET. If you are willing to leave the world of fact outside and enter into an imaginary one where man's quest for eternal youth almost comes to pass, this tale will capture your fancy. Nils Asther does a fine job as the doctor who seeks earthly immortality to such an extent that he attempts to usurp the powers of God. When the film opens he is revealed as a man of more than ninety years, who appears to be only about thirty-five as a result of gland experiments carried on by himself and his friend, an endocrinologist. This is a weird story, well told, revealing how the egotistical hero loses his scientific interest and becomes immersed in purely selfish attempts to ensure his own youth. There are murders, with Scotland Yard on the mysterious trail, and a poignant bit of romance along the way. Helen Walker and Reinhold Schunzel give splendid support. The script, acting and production of this fantastic melodrama are much above average for this type of picture. *Adults* are guaranteed an interesting session. (Paramount)

AND NOW TOMORROW. Though this offers nothing very arresting in the way of drama, and the solution is perfectly obvious from the start, the story of a rich girl who is cured of her deafness and her snobbery by a doctor from the wrong side of the railroad tracks, has its moments of interest. Truth to tell, it is Loretta Young as the heroine who provides most of them, for she succeeds in injecting a semblance of reality into her role as the social belle whose gay life and prospects of a happy marriage are halted when meningitis strikes and leaves her hearing impaired. As the unknown physician, Alan Ladd seems ill at ease, lacking the force and conviction he managed in his memorable gangster roles. A sub-plot concerns itself with a romantic interlude between the heroine's fiance and her sister, played by Barry Sullivan and Susan Hayward. *Mature* audiences may be diverted by this adaptation of a Rachel Field novel. (Paramount)

BOWERY TO BROADWAY. The usual bag of tricks is dragged out and aired in this musical. While it possesses nothing distinctive, as a song-and-dance show it can be rated as moderately amusing. Names galore, including Maria Montez, Jack Oakie, Susanna Foster, Tharhan Bey, Donald Cook, Ann Blyth, Frank McHugh—to include just a few of them—stud the cast. As to the story, well, it involves a pair of showmen who travel from the Bowery, by way of 14th Street, to Broadway. Though the places are only a few minutes apart, it takes the actors thirty years to cover the distance. Not important screenfare, but *adults* may enjoy some backstage fun. (Universal) MARY SHERIDAN

PARADE

POSTWAR PLANNING held its former devotees and gained many new adherents during the week. . . . Some plans struck a purely personal note. A Midwest airfield man, for example, announced the following plan: "I'm going to fill my car with gasoline, stick airplane pictures all over it and when I get some place where people point at the pictures and ask 'what are those things with wings?' that's where I'm going to settle." . . . Most plans, however, exhibited wider social vision. . . . Divergent fields were invaded by postwar planners, including the zipper field, the potato-chip, the soy bean, the pretzel, the toothbrush and numerous others. . . . Toothbrush technique seems fated for a thorough overhauling. Planners intimated that future society will feature a fountain toothbrush which the postwar man will wear in his pocket beside his fountain-pen. Featured also will be a left-handed toothbrush designed to make life easier for southpaw millions. . . . The contribution of the zipper to man's convenience will be greater than is the case at present, planners predicted. The zipper will muscle into bandages, neckties, shoes, collars, shower-curtains, practically everything. Urban and rural scenes will be dotted with zipper-service stations, staffed by zipper-unsnarlors and trouble shooters ready to rush anywhere into the postwar day or night. . . . Ships and chips are tagged by planners. . . . To obviate the trouble and

expense incident to the woman ship-christener, ship-launchings will be presided over by a mechanical arm capable of busting postwar bottles on ship noses. . . . In the chip field, the perishable potato-chip of today will give way to a non-perishable chip of tomorrow. . . . Wedding parties are slated for innovation. Close friends will pelt newly married couples with soy beans instead of rice. . . . Marked advances in the postwar pretzel are envisaged, plans being already completed for "a petite pretzel with refinement in every curve."

The huge popularity of postwar planning was indicated in various ways. . . . Failure by a spouse to postwar plan emerged as a new cause of divorce. Because her husband was the only person at a social gathering who did not have a postwar plan, a wife in the East felt deeply humiliated and sued for divorce. . . . College courses in postwar planning were advocated so that the outbreak of the war will always find a highly trained personnel ready to start postwar planning immediately. . . . Varied, indeed, are the fields penetrated by the planners. . . . Strangely, though, one field seems to be shunned by most of those tinkering with the shape of things to come—the field of Man's relationship with his Maker. . . . It looks as though this field is not considered important by most modern planners. JOHN A. TOOMEY

CORRESPONDENCE

PAC AND COMMUNISM

EDITOR: AMERICA for November 4 contained an extremely interesting editorial apparently absolving the CIO's Political Action Committee of the taint of Communism. This editorial should have convinced, and probably did convince, most readers that the PAC and Sidney Hillman, its leader, were free of strong Red influence.

The writer has read annoyingly similar articles in a well known metropolitan tabloid of Leftist persuasion which is frequently called upon to convince its readers that certain individuals or causes are not Communistic. This tabloid has a standard type of article for this purpose. This type of article has three major parts, to each of which the writer will devote a paragraph.

The first part of this tabloid's article sneeringly attributes the mention of the discussed fact to the "Hearst and Patterson-McCormick press." By a disturbing coincidence the PAC article in AMERICA devotes its second paragraph to this same "argument."

The second part of this tabloid's article contains statements and, sometimes, proofs of relevant facts. These points are highly persuasive and it is only upon close and careful inspection that one finds they have no bearing on the truth or falsity of the matter in question. Let us examine AMERICA's four relevant facts:

1. The Dies Committee is quoted as saying that it "does not allege that Sidney Hillman is a Communist or a Communist sympathizer." It is only upon careful analysis that one realizes that this is merely a neutral statement. Has the Dies Committee alleged that Sidney Hillman is not a Communist sympathizer?

2. Hillman's union is credited with successful attempts to resist Communist control. Hillman's union has most probably also successfully resisted control by (rival) labor leaders and financiers. This is no proof that Hillman is not a labor leader or financier.

3. The Dies Report is further used to establish that no one in the national leadership of the PAC is a Communist. This does not say that there are no members of Communist-front organizations in the national leadership. Nor does it question the fact that the PAC contains hundreds of members of such organizations.

4. The PAC platform is quoted as proof that the PAC has aims incompatible with Communism. Is there a Communist-front organization in this country whose published platform or announced purpose embraces any but the highest and most laudable aims imaginable?

The third part of the tabloid's article is a vague statement glossing over and minimizing the one fact most pertinent, and most damning to their cause. AMERICA's article contained the following clause: "... in a place like New York, where PAC is using a leftist political party, Communist influence will be strong." This condition seems rather mild, but possibly only because the Editor has chosen not to mention the name of this leftist political party and Sidney Hillman's relation to it. For instance, if this New York leftist political party, admittedly so vulnerable to Communist influence, should prove to be one headed up by this same Sidney Hillman, the Editor's entire article would fall apart.

Quotations from AMERICA and other Catholic periodicals were used widely, and, no doubt effectively, to spike the Republican claim that PAC was a Communist-front organization. The writer does not question the Editor's right to aid the New Deal group but deplores his using their methods to do so.

Should the Editor see fit to publish this letter (in its entirety only, now!) he will find himself departing radically from the standard practice of the Leftist Press.

Wellsville, N. Y.

EDW. J. MCBRIDE

EDITOR: Your editorial in the Nov. 4 issue, CIO-PAC, has helped to fill a real need. Perhaps it has pulled up short some of those who too freely level the "serious charge" of Communist at a group or, more seriously, at an individual. In

particular, you mentioned Sidney Hillman as the frequent victim of that charge, and cited the Dies Report of last March in his defense.

May another word of defense be added? On Nov. 2, the Louisville Courier-Journal printed a letter of Jacob Billikopf, who for ten years, "as impartial chairman in the men's clothing industry in the city of New York, and as chairman of their unemployment-insurance fund, represented the manufacturers, contractors and Amalgamated Clothing Workers of America"; later, he was Chairman of the National Labor Board in the Philadelphia region. During all those years he "had intimate contacts with Sidney Hillman."

Mr. Billikopf earnestly defends Hillman, calling him a "great industrial statesman," who has fought successfully to purge from his union the Communistic elements. His closing remarks are very similar to the thoughts expressed in your editorial:

"Whether or not one sympathizes with the Political Action Committee, whether or not one approves of pressure-bloc methods, it is most unfortunate that Hillman should be so grossly misrepresented and pilloried as a Communist."

West Baden Springs, Ind.

L. J. CROSS, S.J.

AN EXPLANATION

EDITOR: I have read Father Gallagher's review of *Ranger Mosby* in the September 16 issue of AMERICA. I think it is excellent. I see only one possible criticism. That is the statement: "Mosby did not consider cavalry as an offensive weapon, but as a scouting and delaying arm."

Mosby so used his own cavalry because it was so small in numbers that no other course was open to him. But I doubt whether it could be proved that he believed all cavalry should be similarly limited as to its use.

Manchester, N. H.

COL. CONRAD H. LANZA

BETTER READING; BETTER PREACHING

EDITOR: Although one may agree with what Arthur J. Laurian wrote in his letter (AMERICA, Nov. 4), it seems that he touched but half the problem. How would the Word of God be received if it happened not to delight the audience? It is true that good seed must be sown, but it is equally true that it must fall in a well prepared heart in order to bring fruit.

The most effective means to improve preachers, as well as hearers, is good reading. Where there is no religious and spiritual reading (including meditation), there is no real thoughtful and fruitful preaching. The decline in good reading goes hand in hand with the decline of preaching. Brilliance in oratory and literature have but little to do with it.

The reading side of the problem is nowadays often overlooked. For instance, in the same issue in which the above letter appeared, there is not one religious book reviewed, although several good ones recently appeared.

For better preaching and a better world, better books must be read. The general "best sellers" belong in the ash-can; the very few exceptions confirm this rule. They hurt rather than profit Christian life.

New York, N. Y. KILIAN J. HENNRICH, O.F.M.CAP.

CORRECTION

EDITOR: I have only just read my review of *Silent Sentinels* in AMERICA for October 21, and discover an error which—not having kept my original draft—I don't know whether to charge up to the printing press or to some momentary hallucination of my own. At any rate, the island where Columbus is reputed to have made his first landing is, of course, San Salvador and not San Domingo! I hope nobody has been made uncomfortable, and that Commander Langton-Jones will forgive us all.

Philadelphia, Pa.

KATHERINE BREGY

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NO MAN has ever actually seen a tree grow. It grows too slowly for the human eye to perceive its growth. Nor, for that matter, has any man ever seen a child grow. Living things grow slowly. That is the law of living things, and we do not quarrel with that law.

That is also the law of the growth of the Church of Christ. And that, too, is a law against which we cannot argue, much as we might like to. "The Kingdom of God is like a mustard seed" (Matthew 13: 31, 35).

The mustard seed stood around Christ as He talked—twelve men, not especially talented, not in any way conspicuous among their fellow-men, not what the world would call go-getters, or natural leaders or born executives. Had our Lord explained His parable fully and gone on to say that these twelve men would change the whole civilization of the world, His audience would have laughed at him. Yet they did change the face of the world. They grew into twenty, into a hundred, into the millions today who with Christ are the Kingdom of God on earth.

It is not quite true to say that just twelve men did all this. Rather, should we say, twelve Saints. That makes a big difference. Twelve men or twelve million men are useless unless the spirit of God is with them, unless God Himself is working through them. And God's greatest work is done through Saints. The more saintly the man, the more God can accomplish through him. So it was not just twelve men. It was twelve Saints and witnesses to Christ's Resurrection, on fire with the love of God, living for one thing only, to spread the Kingdom of God on earth, driven on by the same urgent need to save souls that drove Christ to Calvary.

Their saintliness gave them the vision to see with a painful clarity that men must embrace the doctrine of Christ if they would find peace and happiness here and hereafter. Their saintliness gave them a love for the souls of men only less than the love of their Master who shed His Blood for the souls of men. The desperate need they saw of their work made them fearless, reckless, spendthrift of themselves. No price was too great to pay for a soul. No personal sacrifice was too heavy, if only it was in the interests of Christ.

Add, then, the mysterious thing, the working of God through His Saints. Out of all proportion to numbers or efforts or talents, the power of God works through those who are completely devoted to Him.

That was true of the Church in the mustard-seed days. It is true of the Church today. It makes progress slowly, always through little beginnings, saintly beginnings.

In the Old Testament, God said to one of the great Captains of His people: "The people with thee are too many, and Madian shall not be delivered into their hands lest Israel should glory against me and say, I was delivered by my own strength." Against all the laws of military strategy, God ordered his Captain to cut his army from 32,000 to three hundred before going into battle.

Today it is still true that the strength of a few Saints, men devoted to God and blessed by God, is a resistless force: the power in a neighborhood of truly saintly parents, the power in a parish of a truly saintly priest, the power in any office, any factory, any profession, of a few people banded together, not for their own advancement, but for the interests of Christ. The cake of yeast is a little thing, "which a woman took and hid in three measures of meal, until the whole was leavened."

In the United States today we are thirty million pieces of yeast. The whole is not yet leavened. Far from it! Why? Because we are not united? Because we do not realize our power for good? Partly, but mostly because we are flat yeast. The power of the Spirit is not in us. If we were wholeheartedly interested in the cause of Christ, far less than thirty millions of us could leaven the whole. Can you imagine what thirty million Saints could do? Suppose there were ten million of us daily offering the Holy Sacrifice of the Mass, daily feeding on the Body and Blood of Christ, daily uniting all our efforts with Christ on the Cross for the peace and rechristianization of the world?

"Give me five Saints," Pius XI used to say, "and I will convert any city in the world." You and I could give to Christ the service of one saint.

JOHN P. DELANEY

THE AMERICA BOOK-LOG FOR NOVEMBER

REPORTING THE RETURNS SENT BY THE CATHOLIC BOOKDEALERS FROM ALL SECTIONS OF THE COUNTRY ON THE TEN BOOKS HAVING THE BEST SALE DURING THE CURRENT MONTH

Popularity of the ten books listed below is estimated by points, ten for mention in first place, and nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position, are both indicated—the frequency in the "totals" column, the relative position by the boxed numerals.

| | TOTALS |
|---|--------|
| Boston—Jordan Marsh Company | 7 |
| Boston—Plus XI Cooperative | 8 |
| Boston—Matthew P. Sheehan Co. | 2 |
| Buffalo—Catholic Union Store | 6 |
| Cambridge—St. Thomas More Bookshop | 10 |
| Chicago—Marshall Field and Co. | 4 |
| Chicago—St. Benet Bookshop | 6 |
| Chicago—Thomas More Bookshop | 4 |
| Cincinnati—Benziger Bros. | 2 |
| Cincinnati—Fr. Puget Co. | 3 |
| Cleveland—Catholic Book Cooperative Society | 1 |
| Cleveland—G. J. Philipp & Sons | 5 |
| Dallas—Catholic Book Store | 10 |
| Danvers—James Clarke Church Goods House | 6 |
| Detroit—B. J. McDevitt Co. | 7 |
| Detroit—Van Antwerp Catholic Library | 5 |
| Erie, Pa.—The Book Mart | 6 |
| Hartford—Catholic Library | 8 |
| Holyoke, Mass.—Catholic Lending Library | 9 |
| Los Angeles—C. F. Horan Co. | 2 |
| Louisville, Ky.—Rogers Church Goods Co. | 1 |
| Milwaukee—The Church Mart | 2 |
| Milwaukee—Holy Rosary Library | 1 |
| Minneapolis—Catholic Gift Shop | 1 |
| New Bedford, Mass.—Kestling's Book House | 1 |
| New Haven—Thomas More Gift Shop | 1 |
| New Orleans—Catholic Book Store | 1 |
| New York—Benziger Bros. | 1 |
| New York—The Catholic Book Club | 1 |
| New York—P. J. Kennedy & Sons | 1 |
| New York—Fr. Puget Co. | 1 |
| Oklahoma City—St. Thos. More Bk. Stall | 1 |
| Philadelphia—Peter Reilly Co. | 1 |
| Portland—Catholic Book & Church Supply | 1 |
| Providence—The Marion Book Shop | 1 |
| Rochester—E. Trant Churchgoods | 1 |
| St. Louis—B. Herder Book Co. | 1 |
| St. Paul—E. M. Lobmann Co. | 1 |
| San Antonio—Louis R. Barber Co. | 1 |
| San Francisco—The O'Connor Co. | 1 |
| Scranon—Diocesan Guild Studies | 1 |
| Seattle—Guild Bookshop | 1 |
| Seattle—The Kauter Co. | 1 |
| South Milwaukee—Catholic Book & Supply Co. | 1 |
| Spokane—Desales Catholic Libr. & Bookshop | 1 |
| Vancouver, B. C.—Vancouver Ch. Goods Ltd. | 1 |
| Washington—Catholic Library | 1 |
| Westminster, Md.—Newman Bookshop | 1 |
| Wheeling, W. Va.—Church Supplies Co. | 1 |
| Wichita—Catholic Action Bookshop | 1 |
| Williamington—Diocesan Library | 1 |
| Winipeg, Can.—F. J. Tonkin Co. | 1 |
| TOTALS | 27 |
| Three Religious Rebels—Raymond | 4 |
| Reed of God—Heuselender | 16 |
| Amen, Amen—Constantino | 37 |
| Father Tim—McAuliffe | 25 |
| Tar-Heel Apostle—Murrett | 8 |
| World to Reconstruct—Genella | 10 |
| Margaret Brent, Adventurer—Grant | 719 |
| Blessed Are the Meek—Kossak | 14 |
| Glory of the Mohawks—Lecompte | 3111 |
| We Stood Alone—Adams | 514 |

Two new books make their early appearance in the popular ten. They are *Three Religious Rebels* and *Margaret Brent, Adventurer*. Father Raymond and Mrs. Grant have won places in the Book-Log before.

The next issue of *AMERICA* will offer the annual Book Supplement. The year's books in ten different fields will be surveyed by members of the reviewing staff.

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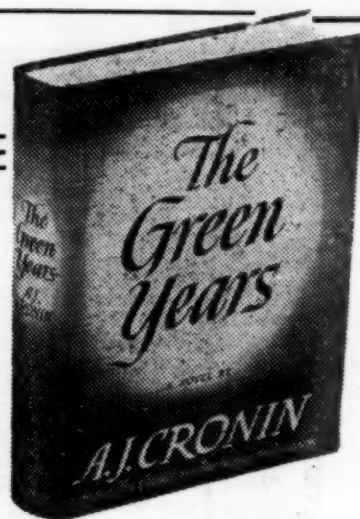
Only the most eccentric millionaire would prefer to live in the coal cellar. But spiritually that is what most of us do. As Christians we are heirs to a rich estate, truths natural and truths revealed, about God and the angels of God and the vast sweeps of human destiny: yet, of an estate so rich, our minds cannot be bothered to take possession. We know that it is there and that it is ours but we do not move in: we are satisfied with the coal cellar. There are measureless horizons for the mind's movement, lovely perspectives for the mind's delight, towering realities for the mind's companionship.

And the mind is not interested; so far as it moves at all, it moves among molehills, ignoring the Alps. The mind leaves its heritage unpossessed and lives on in its poverty.

And thinking the most meagre thoughts, looking out in the most meagre landscape, we naturally say the most meagre prayers: for we are hardly likely to see meagrely and pray richly. Prayer is the highest of human activities, but in a general way we will pray according to what we see. That is the key to Mary Perkins' new book, *SPEAKING OF HOW TO PRAY*. Prayer is "Giving God our loving attention or attentive love": the desire for prayer is "most like the desire of a lonely man or woman to be in love, and loved."

Not often does one find such a combination of accuracy and vitality: even more unusual is the combination of so much really majestic writing with the sheerest practicality. She takes us through the Church's official prayer (acts and words vividly analysed) and shows us how to make it our own; she is as profoundly helpful on individual meditation and contemplation. No one who lives the book will pray as meagrely or be as meagre at the end of it. *SPEAKING OF HOW TO PRAY* by Mary Perkins (\$2.75)—F.J.S.

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